

THE  
Egyptian  
HISTORY,  
Treating of the  
PYRAMIDS,  
The Inundation of the Nile,  
and other PRODIGES of  
EGYPT;

According to the *Opinions* and *Traditions* of the ARABIANS.

Written Originally in the *Arabian*  
Tongue by *Murtadi* the Son of *Gaphiphus*.

Rendered into *French* by Monsieur *Vattier*,  
*Arabick* Professor to the King of *France*.

And thence faithfully done into *English* by  
J. DAVIES of *Kidwilly*.

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THE HISTORY OF

# EGYPT

IN ITS MOST

ANCIENT AND MODERN STATE

FROM THE EARLIEST PERIODS OF HISTORY TO THE PRESENT

# EGYPT

According to the Description and Testimonies of the ANCIENT EGYPTIANS

Written Originally in the ARABIC LANGUAGE by the late M. DE VOLTA

Translated into English by M. DE VOLTA

And thence faithfully abridged into English by J. DAVIES of London

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To my  
Honoured Uncle,

Mr. JOHN GRIFFITH

Of Llangwendraeth in the Coun-  
ty of Carmarthen.

Dear Uncle,

**W**HEN I was upon the Tran-  
slation of this Piece, I  
often entertained you with  
several Stories of it, and you thought  
them not unpleasant. You now have  
them all together; and what must  
needs add to your satisfaction and  
diversion, you will find a strange  
account (according to the Arabians)  
of a Countrey, which affords matter  
of Admiration to those who travel  
thither even in our days. You know  
how often I have bemoan'd your loss  
of divers excellent Manuscripts,  
Prophecies, Poetry, and other Sub-  
jects,

jects, relating to our own Countrey ;  
for certainly nothing so pleasant as to  
survey the Genius and Humours of  
our earliest Predecessors. But since  
it is vain to call Time to an account  
for all the excellent things it hath  
devoured, and to fasten on its Envy  
what is justly attributed to Humane  
Negligence, give me leave to re-  
commend this Prodigious Treatise  
( which hath had the Fortune to  
escape its Teeth ) to your perusal ;  
and when I consider, with what com-  
plicity you quote and reflect on the  
Actions and Apophthegmes of  
those who have Inhabited the World  
many Centuries of years before us,  
I cannot doubt but you will approve  
the publick acknowledgiment I make,  
by the present address, of my being,

Honour'd Uncle,

Your most affectionate Nephew,  
and humble Servant,

J. DAVIES.

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THE

THE  
*French Author's Preface*

Rendered into English,  
Giving an account of the design of  
this Treatise, and its publishing.

**E**gypt is a Province so  
pregnant in prodigies,  
that, from the earliest  
times, those whose  
curiosity excited them to the  
knowledge of excellent things,  
have made it one of the principal  
objects of their considerations.  
Pliny names thirteen famous Au-  
thors, who had written before him  
of the *Pyramids*, which are one of  
the things admir'd therein; and  
*Herodotus*, desirous to say some-  
thing of that Countrey in gene-  
ral, before he came to the parti-  
cular Narration of the expedi-

**The French Authors Preface.**

tion which *Cambyfes* King of *Persia* had made into it, and whereto the design of his History led him, spent in that digression all his *Euterpe*, that is to say, one of the nine Books, wherein it was his intention to comprehend whatever had been remarkable in the World to this time. All the Authors who have since written in *Greek* or *Latine*, or any other Language known in *Europe*, have not omitted treating of the same subjects, according to the occasions they have had to do it, as being likely to prove the noblest Ornaments of their Works.

As concerning the *Arabians*, though the Treatise whereof I here publish the Translation be short enough, yet have they discoursed very amply of it in several Books: and it is not long since I saw in the Lord Chancel-  
lors



~~The French Authors~~ Preface

lors Library two Manuscripts in Folio of great bulk, and close written, which treat only of the rarities and singularities of Egypt; at least, if the Titles, which have been putthereto, by such as have examined them, be true; for I have not yett had the opportunity to consider them at leisure. And therefore I shall not give any punctual account of them, calling to mind that at the beginning of this very Manuscript, out of which I have made this Translation, some Italian had written those words as it were for its Title, *De Negromanzia, e dell' origine de i Negromanti*; which had obliged me at first to slight it, and diverted me from looking more narrowly into it, if the beauty of the Original, and the Gold glittering in the two first pages, after the manner of other Books cu-

~~The Greek Authors the face~~

flouly written in the *Edst*, had  
not engaged my longer conside-  
ration of them, whereby I was  
satisfied, that the *Italian* Inscrip-  
tion was not answerable to the  
*Arabian* Art, and could not for-  
bear crying out, *O seculum infa-*  
*lix!* as *Erasmus* did upon a like  
occasion, having found, as he  
saith, Commentaries on *Mimus*  
*Publianus* *Qui neque calum, neque*  
*vergin attingerent; et tamen accu-*  
*ratissime depictos; cen rem sacra.*  
This impertinent title had no  
doubt been given our Manuscript  
by a person who had casually cast  
his eye on some passages, where  
he mentions the Enchanters of  
*Egypt*; and the same injury might  
haply have be done, by a like pre-  
cipitation, to the Sacred Books  
of *Genesis* and *Exodus*, wherein  
there is also mention made of  
those Magicians, and the won-  
derful

**The French Authoys Preface.**

derful effects of their Magick, which they had the impudence to compare with the Divine miracles of *Moses* and *Aaron*. These Enchanters then are part of the subject of this Book, but not all, as being one of the things, which many ages since had raised admiration in those who considered *Egypt*, but not the onely one, nor the principal in a Country, where the Earth, the Waters, and the Air out-vy one the other, in affording extraordinary subjects of Meditation to Philosophers upon natural things, and whose Inhabitants have signalized themselves by their prodigious structures, and by the invention even of Philosophy it self.

The Land of *Egypt* is it self a stranger in the place of its situation, if we credit the conjectures of it of Philosophers, who have

### The French Authors Preface.

attentive'y viewed and considered it; it came thither from a Countrey so remote, that the industry of men could never settle any Commerce for the importation of fruits from those places, whence nature conveys them the very soil whereby they are produced. The air there is in a perpetual serenity, never disturbed at any Season of the Year with Snow, Hail, Rain, Lightning, or Thunder. The Waters there rise to a prodigious height during the greatest heats of Summer, when they are elsewhere lowest, or dried up; and in Winter, when they are every where either frozen up, or over-flown, they there glide gently below their ordinary course. The surface of the Earth is spread with a pleasant verdure, with so sweet a temperature of the Air, that the fairest Springs of  
other

**The French Antiquary's Preface.**

other Countries come not near it. In the Moneth of *March*, the Harvest ready to be cut down, guilds the pregnant Fields, which are devested thereof before the Moneth of *April*. And in the Moneths of *July* and *August* the same Fields are changed into so many Seas; and the Cities and Villages into so many Islands, by a fortunate inundation, which spares the Inhabitants the trouble of tilling and manuring them, as must of necessity be done elsewhere; for the *Egyptians* have no more to do but to Sow the Seeds therein, when the Waters are fallen away, and slightly to stir the slime which is spread thereon, that they may be covered, which they did heretofore, as *Herodotus* relates by driving Herds of Swine after the Sowers. Thus do they get the Fruits of the most fertile  
piece

**The French authors Preface**

piece of earth in the Universe;  
*piece de terre*, to use the terms  
of the same Author, most easi-  
ly, and without any trouble;  
after they have gathered the pro-  
ductions of the Waters, by a yet  
more easie fishing, or rather as  
*Ælian* expresses it, by an Harvest  
of Fish, *Amor. Exuvior*, which lie  
scattered on the slime in the  
midst of the Fields.

These natural prodigies have  
alwaies engaged the greatest wits  
in an enquiry into their causes,  
which are reducible onely to two  
heads. For the serenity of the  
Air proceeds no doubt from the  
nature of the adjacent and neigh-  
bouring Countries and Waters,  
which are not apt to send thither  
any vapours, which might be  
condensed into Rain, Hail, or  
Snow; nor yet any mineral exha-  
lations, which might cause thun-

der

## The French Authors Preface

der and lightning: and the other Miracles, which are seen by the Raies of that delightful Sun, are the effects of that admirable River, which keeps the Inhabitants of that Countrey in such quiet, after it hath brought them the soil which is to sustain and nourish them.

For the better understanding of this, it is to be observed that Egypt is only a Plain, or rather a spacious Valley, reaching in length from South to North from the Tropick of Cancer, or a little beyond it, to the Mediterranean Sea, for the space of about two hundred and thirty Leagues; and in breadth, from East to West, between two Mountains, which are its limits, one towards Arabia, and the other towards Africk, but not alwaies at an equal distance one from the other. For at the Northern

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Northern extremity, along the Shore of the *Mediterranean Sea*, that distance is about six score leagues; above the places where *Heliopolis* heretofore stood, and where now *Cairo* is, about fifty leagues distant from the Sea; it diminishes so for the space of about seventy leagues, that the two Mountains are not above six or seven leagues distant one from the other. Above that space they dilate again, and the Countrey grows wider, even to its Meridional extremitie, which makes the upper *Agypt*, otherwise called *Thebais*. Thus is *Agypt* naturally divided into three parts, which may be called *Upper*, the *Lower*, and the *Middle*. In the *Middle*, which is much narrower then the others, and which our Author calls *Gize*, as much as to say the passage was the City of *Memphis*,  
near



**The French Ambassadors Preface**

near the Western Mountain, on which not far thence there are several Pyramids, and those of the most sumptuous. In the upper *Egypt* was heretofore the famous City *Thebes*, which had a hundred Gates, and was afterwards called *Diospolis*; and *Syene* seated directly under the Tropick of *Cancer*; so that the day of the Summer Solstice the Sun at noon shined to the bottoms of Wells, and streight and perpendicular Pillars made not any shade; and *Elephantina*, beyond which presently began *Ethiopia*; and *Copta*, whence there was a way to the Red Sea, the shortest and easiest of any along that Coast, by which there were brought on Camels abundance of *Indian* Commodities, which were afterwards imbarqu'd on the *Nile*; and the little *Cataract*, where *Strabo* saies the  
Mariners

### **The French Ambassadors Palace**

Mariners fell down from the top to the bottom with their Boats, in the presence of the Governour of *Egypt*, to make him sport; and the Lake of *Maris*, with two Pyramids in the midst of it, each six hundred foot in height, three hundred under water, and three hundred above; and the *Labyrinth* yet more prodigious than the Pyramids. In the *Lower Egypt* are the mouths of the *Nile*, where of the two most distant one from the other make the *Delta*, which is a Triangular Island, the Basis whereof is the shore of the *Mediterranean Sea*, and the two sides the two arms of the *Nile*, which come to those mouths. *Cairo* is above the *Delta*, towards *Arabia*, near the place where heretofore *Heliopolis* stood. The *Arabians* now call it *Masra*, a name common to all *Egypt*, and which we have

~~The French Bishops Preface.~~

have several times rendred the ancient Metropolis of *Ægypt*, in the *Mahumetan History*. *Alexandria* is on the Sea-side near the Western mouth. The Nile flows in one single Chanel through the midst of the plain, from *Eliphantina* to the point of the *Delta*, which is about fifty leagues from the Sea; there it is divided into two, afterwards into several branches, before it falls into it.

Their conjecture, who held *Ægypt* to be a new Land, and come from some remote part, was that heretofore the space between the two Mountains from *Elephantina*, or a little below it, to *Alexandria* had been a gulph of the Sea, like, and in a manner parallel in its situation to that which is called the Red Sea, and entred into the Countries from the North towards the South, as the Red Sea enters

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enters into them from South to North; and that in proceſſe of time the abundance of ſlime, which the Nile brings down when it is overflown, had filled that ſpace, and framed therein the land which is now ſeen there, and which had no reſemblance to thoſe of *Arabia* and *Africk*, which are adjoyning thereto; whence they imagined it a ſtranger, and come from far. *Herodotus* was of opinion, that that collection of ſlime might have been made in leſs then twenty thouſand years; taking haply his conjecture according to the increaſe of it from *Homer's* time to his own. For *Homer* affirms, that the Iſland of *Pharos* was in his time at a far greater diſtance from the Continent then it hath been ſince, as *Pliny* hath obſerved; inferring conſequently thence, that

*Egypt*

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*Ægypt* was augmented and advanced nearer the Sea.

What I think miraculous in this, is, that the Inhabitants of a Countrey which in appearance began not till a long time after the rest, should count the Years of their Antiquities in a far greater number then other Nations their Neighbours, and should make in their Countrey sumptuous Structures, which yet could not preserve the memorie of their Authors to a time, when other Nations were but in a manner beginning to entertain thoughts of doing somewhat of that kind, though they have lasted a long time after the ruine of those which were made much later. And yet all this methinks depends on the same cause, which is the excellency of the soil of that Province, and the facility

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of cultivating it; in as much as having always been able to maintain a far greater number of men then were requisite about the culture of it, the Princes, who were possessed thereof, were obliged to find out other employments for the greatest part of their Subjects; and this occasioned the early invention of *Philosophy* by those who were inclined to meditate on the wonderful things of nature, and to spend the rest allowed their bodies in employing the intellectual faculties of their souls in those noble labours.

*Aristotle* speaks thus of it, when he says that they studied *Philosophy* in *Agypt* sooner then any where else, because there they soonest permitted the Priests to live in a commendable exemption from labour; οὐκ ἔστι δ' ἐρεῖδεν χολάζειν

τὸ τῶν ἱερέων ἔθρο. As for others,

who

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who could only work with their hands, in regard the mild temperature of the Air dispenced with their employing themselves in many professions necessary elsewhere, to secure mens bodies from its injuries, it was requisite they should be employed in such works as might declare the powerfulness and magnificence of their Kings. Whence I conceive Pliny justly blameable for the character he gives these Miracles of the World, when he says they are *Regum pecunia stulta ostentatio*; and that after he had said that those who had written of them before him differed about the Names of the Kings who built them, he should add these words, *Iustissimo casu oblitteratis tanta vanitatis authoribus.* For if all the works which contribute nothing to the supply of the ne-

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cessities of humane life are follies. Pliny himself is in hazard to be esteemed to have done many ; and this conceit of his is in my judgement much different from that of Pythagoras, who (as Cicero relates) affirms, that among the several sorts of persons who met ordinarily at the great general Assembly of all Greece, those who came not thither upon any business, nor out of design to get any thing, but only to see what passed, were the honefter people; *Genus vel maxime ingenuum* : whom he therefore compared to the Philosophers.

These great Princes therefore are methinks rather to be be-moaned, that their Names were already forgotten above fifteen hundred years since, after they had made for the eternization thereof the Works which are to  
this



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this day seen and admired, rather then they are to be blamed for having done such noble things. And this oblivion also no doubt, proceeds from the excellency of their Countrey, which having been envyed by all Foreiners who have known it, hath always been one of the first preys of the Conquerours, and by that means so often changed Masters, that it is no wonder the memorie of the most Ancient should be lost; whereas the Princes, who once settled themselves therein, were well satisfied with that possession, and thought not of disturbing their Neighbours. True it is, that *Strabo* affirms, that in *Thebais* above *Diospolis*, and *Memnon's* Temple, he saw on the magnificent Tombs of forty Kings, Obelisks, on which there were writings graven, which mentioned

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great Conquests made by those Kings, as far as *Scythia*, *Bactriana*, and the *Indies*. *Herodotus* affirms the same of *Sesistris*; but it may be doubted whether these great Conquerours were natural *Egyptians* or *Strangers*, who among other Countries had subdued *Ægypt*; for *Alexander* the Great was no *Ægyptian*, though he had his Tomb at *Alexandria*, and had been the Founder of that great City.

However it were yet this is certain, that the inclination of the Kings of *Ægypt* for great Structures is very ancient, since the *Pharao's* who Reigned in the times of *Joseph* and *Moses*, and who probably are comprehended by *Herodotus* under the single name of *Pheron*, had it, as may be seen by the complaints of the *Israelites* against them, when they  
made

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made them work hard in the making of Brick, and paid them ill. That *Pheron* of *Herodotus* was such a Person as the *Pharao's* are represented to us; for he was no Conquerour, but an insolent and impious Prince, and the *Pharao's* were such as the *Arabian* expression at this day affirms it, who say, *To play the Pharao*; that is, to demean himself insolently and tyrannically: whence haply comes the *French* word, *Faire le Fanfaron*.

As to the Antiquity of the Sciences in *Egypt* there is no doubt to be made of it, since *Plato* and *Eudoxus* learn'd Astronomy there in a School, where they studied thirteen years, and which was shewed at *Heliopolis* as a rarity in *Strabo's* time, who affirms he saw it there; and adds, that the *Grecians* never knew exactly of

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how many Days, Hours, and Minutes the Year consisted, till they had read thereupon the Books of the Priests of *Ægypt*, which to that end were translated out of the *Ægyptian* Tongue into the *Greek*; which argues (by the way) that even at that time there were *Greek* Versions made of Books writ in other Languages, contrary to the opinion which some Learned Men seem to have lately taken up.

That ancient Language of the *Ægyptians* was written from the right hand to the left, after the manner of the *Oriental* Tongues, as *Herodotus* hath observed: wherefore the *Coptick* writing now used from the left to the right seems rather to have come from the *Greek*, then the *Greek* from it, whatever *J. Kircher* tells us of it, in his *Prodromus Copticus*.

As

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As to the ancient Religion of the *Egyptians*, though the Book we here Translate in several places mentions their Idols, *Strabo* affirms, that in his time there was not any Figure in their Temples, at least any representing a Man's body, *ἔβανον ἔσθ' ἢ ἐκ ἀνθρώπου μορφον, ἀλλὰ ἥδη ἀλδρων ζώων τινος*: whence it might be suspected that our Author took the Images of *Christian Churches* for Idols, since it may be particularly observed, that he seems in some places to put the Crosses into the same rank; which be it said without derogation from the approved Worship due to both. The same *Strabo*, (and before him *Herodotus*) would make us believe that *Circumcision*, and what they call *Excision*, which is the circumcision of Women, were ever used in *Egypt*, and that the other Nations who observed it, as the *Colchi*,

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*chi*, the *Ethiopians*, the *Phanicians*, the *Syrians*, nay the *Jews* themselves took it from them; which is not without some ground; For Circumcision was not enjoined *Abraham* till after his travelling into *Aegypt*. *Strabo* observes it as a singularity, that the *Aegyptians* brought up all the children that were born to them, which was not done by the *Greeks*, who exposed some, nay sometimes killed some of them, as we have it from *Terence* in his *Heautontimorumenos*. This commendable and indulgent custom, no doubt proceeded also from the goodness and fertility of their Countrey, which was such, that the children were no great charge to their Parents, and which endowed its Inhabitants with greater mildnesse of disposition, and tendernesse towards such as  
were

*The French Authors preface.*

were so nearly related to them, then the *Greeks* had upon the like occasions.

The same Authors relate divers other remarkable things of the ancient Religion of *Aegypt*, and the manners of its inhabitants ; all which have met with several changes by the Conquests which have been made of that Province at several times , since that at the very first , which is come to our knowledge, to wit, that of the *Persians* , 'tis questionlesse the Ceremonies of their Superstitions were very much altered by the persecution of *Cambyzes*, which came to that height as to kill *Oxe Apis*, which passed for a God at *Memphis* ; as some other Creatures did elsewhere ; though all those which were revered by the *Aegyptians* in several places , were not adored in  
the

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the quality of *Gods*, but many of them only in the quality of *Sacred Animals*, whom it was not lawful to injure. And it is very probable, according to *Cicero's* conjecture, that at first they were all accounted only such, inasmuch as those who then governed the People thought fit for some reasons to preserve such *Beasts* as much as might be, as being advantageous for something; and that in proceſſe of time the Superſtition and Ignorance of thoſe who comprehended not the true cauſe why they were ſpared, came to imagine ſomething Divine in them; which in my judgment proceeded from the demeanour of the Priests towards other men, whom they blinded what they could, eſpecially ſeeing the Priesthood belonged to certain Families, and was not communi-  
cable



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cable to all, no more then the other principal Functions of the Commonwealth, as Arms, Arts, and Agriculture; for that made every one absolutely ignorant of those things which belong'd not to him, and whereto he never had any right to aspire; and occasioned their being many times exercised by such as had not any natural disposition thereto, and consequently were not much capable thereof.

This Mysterious Carriage of the *Egyptian* Priests extended not onely to things concerning Religion, but even to such as were indifferent, which they communicated not without much trouble. For *Strabo* affirms, that the 13 Years, during which *Plato* and *Eudoxus* continued at *Helio- polis*, were not simply spent by them in learning *Astronomie*, but

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but in courting the favour and friendship of the Priests, that they might be thereby induced to teach them something of what they knew in that Science. If they were so shie in communicating to others what they had observed in the Heavens, and which any others might have seen as well as they; it may well be imagined they much more carefully concealed the Historie of their Countrie: so that it is not to be admired there is so little come to our knowledge of what passed there before the Conquest made by the *Persians*. Nay, if the *Ethiopians* had commanded there before, and that for a long tract of time, as *Herodotus* mentions, it is likely that even then the Sources of the *Nile* were not unknown, nor the causes of its Inundation. And who knows

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knows whether in the time of *Herodotus* the Priests knew not more of those things then they would communicate to him? For if they had relations of a Voyage of 4 Moneths, that is, above 1200 Leagues, continually ascending, partly upon the *Nile*, partly on the sides of it beyond the Tropick of *Cancer*, those who had made it must have passed all the *Torrid Zone*, and found the source and origine of the *Nile*. But they said, that in those Countries the *Nile* flowed from West to East, and not from South to North, as it did in *Ægypt*; which is not consonant to the reason given by *Herodotus* himself of the overflux of that River; nor the Modern Geographies, according to which the Sources of the *Nile* are far beyond the *Equinoctial Line*.

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This then passing for certain, with a length of the course of the *Nile* equal to that attributed thereto by *Herodotus*, methinks there might be a reason found out of its overflowing in *Egypt* more probable then those which many have hitherto given thereof. For what makes the overflux miraculous is, that it happens, as we have already said during the great heats of Summer, when all other Rivers are at the lowest or dried up : which occasioned a persuasion, that it proceeds from a cause different from that of others, which manifestly depend on the Rains which fall, and the Snow which ordinarily melts in great abundance towards the end of Winter, at which time the *Nile* is at the lowest. Some therefore have been of opinion, as *Herodotus* relates, that the *Nile* overflows

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in Summer, because then there come into *Ægypt* continually certain Winds called the *Etesian* from the Northern Coast, which obstruct its course, and so croud up its Waters, depriving them of the freedom of falling into the Sea, as they ordinarily do, as the reflux of the *Ocean* daily does the Rivers which fall into it. Others attributed the cause of it to the *Ocean*, out of which they affirmed the *Nile* to take its origine; but they explicated not after what manner this was done. Others affirmed, that this overflux proceeded from the Snow, which they pretended was dissolved in Summer upon the sides of the *Nile*. *Herodotus* refutes all these conjectures, and then gives his own opinion, which is, that the *Nile* coming from some very remote parts of the *South*, that is,

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from

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from a Countrey from which the Sun is far distant in Summer, when it is very near *Ægypt* its course, which at its coming out of the source is always equally big, comes then quite to *Ægypt* without losing any thing of its fulnesse, in regard the Sun consumes nothing or very little of it: whereas in Winter it decreases much by the way, for the contrary reason; which is that the Sun being then directly upon its waters devours a great part thereof. *Strabo*, who thought not this reason of *Herodotus* more probable then the others, recurs to that which he says had been observed by *Homer*, when he called *Ægypt* (that is to say the *Nile* in *Homeric* terms) a River falling from Heaven,

— Ἀπό ποταμοῦ δι' οὐρανοῦ πρὸς αἰγύπτον.

He would therefore have the over-  
flux

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flux of the Nile proceed from the Summer rains, which (saith he) are frequent in *Ethiopia*, according to their Relation who have sailed on the Red Sea as far as the Countrey which produces *Cinnamon*, as also of those who have been at the Hunting of Elephants. The Relation of the Monk *Cosmas*, inserted by the most Learned and Ingeniously curious person Monsieur *Thevenot* in the First Part of his *Collections*, says methinks the same thing. But, besides that the sources of the Nile are at a far greater distance then is supposed by that reason alledged also by our Author in its proper place, there is no great likelihood that the rains should be so frequent in Summer in a Countrey next adjoyning to *Ægypt*, where it never rains, and more Southerly then

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it. Whence it comes that at this time the ablest Philosophers endeavour to find out some other cause of so considerable an effect, and Monsieur de la Chambre among others by an extraordinary sagacity hath found out one for it in the Bowels of the Land of *Agypt*, whose Nitrous qualities stirred by the heats of Summer are in his judgement capable of causing the Waters of that River to rise up to so great an overflux, as we see by experience that it does. This opinion, when we shall have comprehended the subtile Discourses, and considered the excellent remarks whereby that great great person confirms it, will doubtless be found the most likely to be true.

Monsieur Chapelain, to whom most of the *Virtuosi* do now give an account, not onely of their works,



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works, but also of their designs, out of the confidence they have of his excellent judgment and sincere advice, told me not long since, that the most Learned and most Eloquent Monsieur Vassius hath a Treatise ready on the same Subject; wherein we are like to meet with many things yet unknown to us.

To make it appear then that I have also made some reflections on this Miracle, I shall here set down the reason I have imagined to my self for it, which does not contradict *Homer*, though it agrees not with *Strabo*; for it will haply suffice those who may not have the leisure to examine such as are more subtile. I observe then in the first place, that to my thinking it is affirmed by *Macrinus*, that the risings of the Nile are framed above *Egypt*. For to-

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wards the end of his forty eighth *Chaliph*, he says that the Nile being very low in the time of *Michael* Patriarch of *Alexandria*, that Prelate was sent by the *Mustanser*, *Choliph* of *Ægypt*, to the King of the *Abyssines*, who upon his intreaty having cleared the passage of the Water, it rose in *Ægypt* three Cubits in one night, and came to its height. I suppose next the two propositions by me already alledged, That the Sources of the Nile are far beyond the Equinoctial Line; and That its course thence into *Ægypt* is in length above twelve hundred leagues, that is fourteen of fifteen hundred: I suppose further, that at the Sources of the Nile, as in many other places, the Waters are higher in Winter than in Summer, according to what is affirmed by *F. Maffeus* in his first Book

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Book of the *History of the Indies*, where he has this passage; *Proceffit ad oftium ingentis Fluvii, qui ex ipsis Nili fontibus originem trahens, Zaires ab incolis dicitur; ac tanta aquarum vi, præsertim hyeme, sese in Oceanum infert, ut prodatur in octaginta millia passuum ab eo vinci mare.* I suppose moreover, that the Waters of the *Nile*, when they are high, advance within the Chanel wherein they flow at about the rate of four leagues a day, according to what observation I have made upon the like occasion. For those who have seen the *Nile* overflown in *Ægypt* have assur'd me, that its course is about the same rate of swiftnesse as that of the *Seine* when it is in the same conditon at *Paris*. Now the waters of the *Seine*, and the Rivers falling into it, according to my computation, when they are

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risen,

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risen, make about the same measure of way every day. For at *Montereul* in *Normandy*, where I writ this, we have a small River which is of that number, and into which there come Waters, when it is high, from about four leagues distance, though its ordinary current comes but from the Spring of *Ternant*, distant from it but a league and a half. When this little River rises of a sudden by a storm, as it happens often, and that sometimes even in Summer the Waters are up but one day at *Montereul*; which argues that those which come last are a day in running the four leagues whence they come. There passes by *Cernieres*, which is but half a league from the same place, another small River, into which there come Waters from a distance double to the other; whence

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whence it comes that they are up two days, whereas they are but one at *Montereul*. In the last Inundation of the *Seine*, which was great and sudden enough at the end of Winter in the Year 1665, by reason of the abundance of Snow which was dissolved in a short time, I observed, being then at *Paris*, that the Waters began to rise the 18th. day of *February*, and continued till the end of that Moneth; after which they notably decreased till the 10th. of *March*; which discovers that the last arrived were twenty days coming from the places where the Snow was dissolved. Those places I conceive to be about fourscore leagues from *Paris*, and consequently those Waters had advanced about four leagues a day.

All this supposed, I say for example,

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ample, that the Waters which cause the overflowing of the Nile this day being the first of *August* in *Ægypt*, were got together in the places where its course began about a Year before, whether occasioned by Rain or Snow melted. Wherein there is nothing Miraculous or extraordinary. For at that time it was Summer in *Ægypt*, as it is this day; and consequently at the same time it was Winter in those Places, where the current of the Nile begins; since the Sources of it are at a great distance beyond the Equinoctial Line, where the Seasons are directly contrary to those which are on this side it. The Waters therefore were then about those Sources higher then at any other Season: but having fourteen or fifteen hundred leagues to advance ere they got to *Ægypt*, after  
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the rate of about four leagues a day, they were about a year by the way; and consequently there could not be an overflux of the Nile in that Province sooner then now. And if it be true that the *Ganges* overflows also in Summer, as *Pliny* and Modern Relations seem to affirm, and that consequently it is now in the same condition in the *Indies* as the Nile is in *Aegypt*, the cause may haply be the same. For its course being but half the length of that of the Nile, there needs but six Moneths for the Waters to get from the Sources to their Mouths, it being supposed those of the Nile take up a whole Year. Now it was Winter six Moneths before at the Sources of the *Ganges*, which are on this side the Equinoctial Line; as it was a Year ago at the Sources of the Nile, which are beyond it.

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The same is to be said of the River *Menam*.

As to the long continuance of the overflux of the *Nile*, which is a hundred days according to *Herodotus*, or rather six Moneths according to the same Author in another passage, where he says that in his time the water flowed out of the *Nile* into the Lake *Myris* or *Meris* during the space of six Moneths, and returned out of the same Lake into the *Nile* at the same place whereat it had entered into it, during the other six Moneths of the Year, this continuance (I say) hath no other cause according to this position, but that which prolongs the Inundations of other Rivers. For it proceeds partly from the length of time that the Snow is dissolving, or the Waters falling, and partly from the different distance of



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of the place from which they come into the Chanel of the Nile after the dissolving or falling. For thence it comes, that some get a long time after others from the place of their Rendezvous, and consequently they come in like manner into *Ægypt*.

We see also in all other Rivers something like the overflowings of the Nile. For many times the Seine for example is high and overflows at *Paris*, when no rain has fallen thereabouts, nor any Snow dissolyed; and it is ordinarily some days after the Rain is past, or the Snow dissolved, when the weather is fair and clear, that its overflux is in its greatest force and height.

Moreover, That the Waters which cause the augmentations of the Nile, and its Inundations in *Ægypt*, come from the Torrents,

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rents, the slime which they bring along with them, and which hath made some conjecture, that it is called Νεία, ἀπὸ τῆς νεῖας seem to testify it. For the Waters which come from running Springs by ordinary Channells are not muddy. It may also methinks be inferred from the same slime, that those Torrents force their way through cultivated and manured Lands; for the Waters which fall from the Sky upon Desert and Untilled places are pure and clear in their descent thence. If this be true, with the conjectures we have mentioned before, it must follow that the Meridional parts of *Africk* were inhabited and cultivated before *Ægypt* was in the World; and that being granted, if the Nitre of *Ægypt* be of the nature of our Saltpeter, which is framed of old Manure amass'd, and

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and fermented a long time together, it might seem to be rather an effect then a cause of the overflowing of the *Nile*.

But haply we have said too much of the *Nile* and *Aegypt* in a Preface, which was to serve only for an Introduction to what is said thereof by our Author, of whom the Reader might expect we should give some account, though we have nothing to say of him, but only what may be conjectured by the Reading of his Book; according to which he was (as I conceive) of *Cairo*, that is to say, of *Masre*; for thus is that Famous City called to this day by its Inhabitants, as we have already observed: and the name of *Cairo*, under which it is known in *Europe*, came to it from that which the *Mugazzoldinil*, after he had conquered *Aegypt*, caused to be

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be built near it for the Quartering of his *Militia*; and, which he called *Cahire* or *Cabere*, that is to say, the *Victorious* or *Conqueress*, either for the reason given thereof by *Macinus* in the Year 362, or in regard that being the Habitation of the Soldiery, it subdued in effect, and caused its Commands to be obeyed, not only by the Neighbouring City, but also by the whole Empire of the *Phatimite Chaliphs*, as the Camp near *Rome* in the time of the *Roman* Emperors, Commanded both the City and the Empire, and many times the Emperour himself. Our Author then, as far as I can conjecture, was of the same Countrey with *Macinus*, and lived about the same time, that is above four hundred Years since. For methinks he speaks of the Sultan the *Macolcamel*, the Son of *Abubeker*,

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*Abubeker*, the Son of *Job*, as of a Prince Reigning in his time; and he mentions not any other that Reigned since, though he speaks of divers who had Reigned before.

The esteem which the *Arabians* have at this day for his work sufficiently appears in my judgment by the beauty of the Copy, out of which we have made this Translation, and which was communicated to us by the late Cardinal *Mazarine's* Library-keeper, by the favour of Monsieur *Colbert*, who amidst his infinite cares for what concerns the Glory of his Majesty, and the happiness of his Subjects, is sometimes pleased to think on our *Arabian* Muses, and forgets not our labours in the distribution of the Favours which he obtains from his Majesty, for those who

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seriously apply themselves to the noblest kind of Learning. The Manuscript of the *Oniracrit Musculman*; whereof we have lately published the Translation, was put into our hands by Monsieur *de Montmor*, principal Master of Requests, a Person as Eminent for his great Wit and rare Learning, as his Quality. I am glad to make this Discovery, for their satisfaction who were desirous to know whence I had it, and that it might be an acknowledgement of the kindnesse I have received from that Person upon that and divers other occasions.

But to return to our *Ægypt*: Were there nothing but the History, or rather the Fable, of *Gebirus* and *Charoba*, and the Nymph *Marina*, which is about the middle of this Work, I should not repent me of the Translation of

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of it ; for I little imagined to find in a *Mussulman* Author any thing so much allyed to the witty Fables of the ancient *Greek* and *Latine* Poets , as that Narration is , which made me reflect at the Translation of it on the midst of the fourth Book of the *Odyssey* , and the end of the fourth Book of the *Georgicks* . I have made the Title to my Translation according to the proposal of the Author, for it is not in the *Arabian* Manuscript. Nor is the name of the Author in the first Page of it , but I meet it in some other places , as the Reader may observe.

The *Pyramids* several times mentioned in it are expressed in the *Arabian* Tongue by two Names , to wit *Birba* , which I have used in several places ; and *Haram* . The word *Birba* , and

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in the plural *Barabi*, is haply a corruption of *Pyramis*. Whether it be so or not, our Author calls so either the *Pyramids* in general, or only the least of them exclusively from the greatest, to which he particularly gives the other name, which is *Haram*, and in the *Arabian* signifies an Old Structure. Monsieur *Thevenot* hath given us in the first part of his *Collections* a most exact Description of those great *Pyramids* made by an *English-man*, who hath seen them in our time, and considered them at leisure; according to which those Structures consist of a certain number of square Foundations or Platforms set one upon another, all equal in thicknesse, but the upper Platform perpetually somewhat less in length and breadth then that which is under it, and set just up-



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on the midst of it; the differences of length and breadth being every where equal between them, as also the depth or thicknesse: so that the whole *Pyramid* is only a square blunt point, the four sides whereof are Stairs, and the upper extremity is the least in length and breadth of all the Platforms whereof it consists. Which argues in my judgement, that heretofore there were some *Colosses* or *Obelisks* placed on them, as it were on their Pedestals, according to what *Herodotus* expressly affirms of the two built in the midst of the Lake *Mæris*. The height of every *Pyramid* is equal to the side of its Basis, according to the same *Herodotus*, who assigns that of *Cheops* eight hundred foot in length, as many in breadth, and as many in height, so that it is as 'twere in the form of a

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Cube, and covers with its Basis near seven Acres of ground, according to our measure of *Normandy*, that is to say, above thirteen furlongs; being all built of Free-stone, the least piece whereof was thirteen foot.

As to the City of the *Black Eagle*, whereof our Author promises to Ipeak, I know not which it is, if it be not that *Ostiratis*, in the Description of of which he makes mention of the Figure of a *Black Eagle* set up on one of its Gates. If the name of the City of *Gathosamses*, that is to say, the *Eye* or *Fountain of the Sun*, be not understood of the Fountain of *Ammon*, or of the Lake called the *Fountain of the Sun*, *Fons So'is*, it seems to expresse that of *Heliopolis*, whose situation is answerable to that of *Masre*, and not to that of *Memphis*. *Masre* was also called

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called *Fustata* in the time of *Gamron*, the Son of *Gafus*, for the reason given thereof by *Macinus* in the Year *Twenty*. The *Danae* seems to be the Labyrinth. *Alphiom* is one of those Islands in the Continent, which *Strabo* calls *Anases*, *avdesis*, and which are cultivated places, but surrounded on all sides by great Deserts. There are many of these *Anases* in *Africk*, and three particularly in *Ægypt*, in one whereof was heretofore the Oracle of *Jupiter Ammon*.

the Oracle of Jupiter in Rome  
in 1790, when it was the  
first time that it was  
used in a public  
place, and which was  
the beginning of the  
modern system of  
divination, which was  
then called "the  
art of the future".

THE  
PRODIGES  
OF  
EGYPT

According to the  
ARABIANS.



*I*N the Name of God, gra-  
cious and merciful, I  
have learn'd a good word  
(says the Author of this  
Book, to whom God be  
merciful) of our Master  
the Prelate, the Guardian, Abutachar  
Achamed the Son of Mahumet, the  
Son of Achamed, the Son of Abra-  
him, the Son of Solpha the Solphian,  
the Ispahanian, God grant him mercy;  
who affirm'd that he had it from the  
mouth of the Apostle of God himself,  
whose memory be blessed, by Tradition  
from

The Au-  
thor's  
Prayer.

## The Prodigious of Egypt

\* The Arabian hath  
20. Proper  
names,  
which for  
brevity's  
sake are o-  
mitted.

from many great persons whom he nam-  
med, as having received it \* one from  
another; Every man who hath a  
design, and begins not the prosecuti-  
on of it with the praise of God, is ei-  
ther dumb, or incapable of compas-  
sing his Enterprize.

Let us therefore praise the great, eter-  
nal, immortal, and most wise God, who  
hath created all things by his omnipo-  
tence, to be an experiment and demon-  
stration of his Supreme Authority, to ex-  
press his Unity, and conduct them to the  
knowledge of himself. There is not any  
thing like him; he understands all things,  
he sees all things. I would acknowledge  
that there is no other God then that great  
God alone, who has no companion, in the  
same manner as they acknowledge who  
serve their Lord sincerely, not imagining  
any thing equal to him. I shall also ac-  
knowledge that Mahomet is Servant  
and Apostle, sent by him at a time when  
the World wanted some to be sent, and  
such Masters as should teach it the Rules  
of Religion, according to the footsteps  
of the Apostles, to persuade Nations. God  
favour him with his benedictions, as also  
those of his House, who are holy and pure,  
and generally all those of his Party.

As

As to this Book, I have set down in it the Excellencies of the City of Alexandria, its Prodiges and Advantages. I make mention in it of the City of the Black Eagle, the cause of its building, and whatever there is miraculous in it. I declare in it the Excellencies of Egypt, and her Coptites, and her Nile, and the Aliments she produces, as well by Land as by Sea; and of her Fruits, and the use made of them in every moneth of the year; and of the Extent thereof. I pray God that he would graciously enable me to relate what miraculous things her Sages, and Kings, and her Pharaoh's, and her Magicians, and her Priests, have wrought; and what Talismans, and what rare and extraordinary things they have set up: to treat of their Habitations, how they lived in them; and of their Wealth, how they acquired it, and secured it in their Pyramids built over it, and how they died, and left it behind them. To the end that they who are desirous to be instructed by Examples, may meet with some in their tracks; and that such as teach others may find Advertisements to give them, since this is it which is recommended to us by God, when he speaks thus in his Book; Have they not sojourn'd upon

## The Prodigious of Egypt

upon earth, and seen the end of those who were before them, more powerful then they, who tilled the ground, and cultivated it more then they, and who have seen their Apostles come to them with evident signs: *and in several other the like passages of the Alcoran.*

The Priests  
of Egypt.

It is affirmed that the most learned Priests, who excell'd in the noblest knowledge of Divination, and were most illuminated in that Art, were the Priests and Sages of *Egypt*. The Wise men of *Greece* are of that opinion, and affirm on their behalf, that in their Divinations they were inclin'd to Astrology, that they invented the occult Sciences, and knew hidden Secrets, that they made famous *Talismans*, and noble Laws; that they were the Authors of speaking Works and moving Figures; that they rais'd high Structures, and grav'd their Sciences on the hardest stones, which were then soft, like Earth water'd, or Paste; that they particularly excell'd in the Structure of Pyramids exactly built, on which they made exquisite *Talismans*, by means where-  
of



of they kept their Enemies from entering into their Cities and Provinces, by that means giving a clear demonstration of the Prodigies of their Science, and discovering the effects of their Wisdom. *Egypt* was then (they say) divided into fourscore and five Provinces, whereof there were forty five in the lower part, and forty in the upper. And in every Province there was a Governour taken from among the Princes of the Priests, who are they of whom God speaks in the History of *Pharaoh*, when he says, *Send Heralds through the cities, to bring unto thee all the learned Magicians*: he means those Governours. They say that the Cities of the Princes of the Magicians were built by *Busiris*. The Priest who served the Stars was seven years in that Imployment; and when he was come to that degree, they called him *Cater*, as much as to say, *Ma-* The Cater.  
*ster of the Influences*; and then he sate in the same Seat with the King, and the King led his Beasts to the Watering-place, and brought them back; that is, *did all his business* according to his counsel. When he saw him coming, he rose up to receive him,

him, went to meet him, and made him sit down. Then the Priests approached, and with them the Masters of the Arts, who stood beneath the *Cater*. Every Priest served one particular Star, and was not permitted to serve any other; and he was called the Servant of such a Star, as the *Arabians* served every one his own God, and were called *Gabdosamsse*, *Gabdiagoth*, *Gabdelgasi*; that is, Servant of *Samsse*, or the Sun, Servant of *Fagath*, Servant of *Gasi*. The *Caru* said to the Priest, Where is now the Star which thou serveest? The Priest replied, It is in such a Sign, such a Degree, such a Minute. Then he put the same question to another; and when all had answered, and that he knew the Position of all the Stars, he addressed himself to the King, and said thus to him; It is requisite that you do such a thing to day, that you send an Army to such a place, that you clothe your self after such a manner, that you speak at such a time; and so of all he thought fit to be done in all the Kings Affairs, and in all the Government of the Kingdom. The King writ down all the *Cater* said, and what-

whatever he disapprov'd. Then he turn'd to the Artists, and said thus to them; Grave thou such a Figure on such a Stone; and Plant thou such a Tree; and to another, Make thou a Geometrical Draught of such a Work: and so to all from the first to the last. Immediately they all went every one to his Shop, and beset themselves to do the works enjoyned them, exactly following the design propos'd to them by the *Cater*. They set down that day in a Register the Works performed therein; and the Register was folded up, and kept in the Kings Treasury. Their Affairs were dispatch'd according to this order: then the King (when he had any Affair) assembled the Priests without the City *Memphis*, and the People met together in the Streets of the said City. Then they made their entrance one after another in order, the Drum beating before them to bring the people together; and every one made some miraculous discovery of his Magick and Wisdom. One had, to their thinking who look'd on him, his Face surrounded with a light like that of the Sun, so that none could look earnestly

Effects of  
of the M-  
gick of the  
Egyptian  
Priests.

## The Prodigious of Egypt

nestly upon him. Another seem'd clad with a Robe beset with Precious stones of divers colours, green, red or yellow, or wrought with gold. Another came mounted on a Lion, compass'd with Serpents like Girdles. Another came in cover'd with a Canopy or Pavilion of light. Another appear'd surrounded with Fire, turning about him so as that no body durst come near him. Another was seen with dreadful Birds perching about his Head, and shaking their wings like black Eagles and Vultures. Another made appear before him in the air dreadful and terrible persons, and winged Serpents. In fine, every one did what was taught him by the Star he served; yet all was but Apparition and Illusion without any reality: insomuch that when they came up to the King they spake thus to him; *You imagin'd that it was so or so, but the truth is that it was such or such a thing.*

Gancam  
King and  
Priest.

There was heretofore in ancient *Masre* (which is *Emfés*) a King-Priest named *Gancam*, of the race of *Gariac* the Son of *Aram*, of whom the ancient *Egyptians* tell several stories, part whereof

whereof are beyond all likelihood. Heliv'd before the Deluge, which he by his Science foresaw; whereupon he commanded the *Demons* who accompanied him to build him a Palace beyond the Equinoctial Line, which the ruines of this Universe could not reach. They built the Castle seated on the descent of the mountain of the Moon, which is the Castle of Brass, where are the Brazen Statues, in number LXXXV; out of the Throats whereof issues the Water of the *Nile*, which falls into a Fen full of Gravel, whence the water of the *Nile* flows into *Egypt* and other Climats, distributed and proportionably compass'd; for were it not for that it would spread over the greatest part of the Earth. The Spirits having built him that Castle, he had the curiosity to see it, and make his abode therein. To that end he sate in a Pavilion made purposely with much artifice, and the Spirits carried him on their shoulders to the Castle; where having consider'd the excellency of the Structure, and beauty of its Walls, with the Sculptures and the Paintings, that were about it, and the Figures of the Celestial

A Castle  
built by  
Spirits.

Sources of  
the Nile.

## The Prodiges of Egypt

lestial Bodies, and divers other wonderful things ; for in the greatest obscurity of the night people saw clearly without Torches. There were Tables set and spread with all sorts of Meat , yet none perceiv'd to set them there ; so all sorts of Drinks in vessels of Marble, Gold, and Silver, which he made use of ; yet were they not increased or diminished. In the midst of the Castle there was a Cistern of Water congeal'd into Ice, whereof the motion might be perceived through that part which was frozen ; as one sees through a Glass what is contained in it. Having considered all this, he was astonished thereat, and immediately returned into *Egypt* ; where he left for his Lieutenant and Successour his Son *Gariac*, recommending his Subjects to him, and the Government of the Kingdom ; and then he return'd to the Castle, and continued there till he died. He is thought to be Author of the Books of the *Coptites*, out of which they take their stories, and all that is to happen till the end of the World.

The Priest-  
rels *Borfa*.

In these Books of the *Coptites* there is mention made among other Princes  
of

of the Priestess *Borfa*, who administered justice to the people sitting in a Throne of Fire; so that when any one came for justice, if his cause were just, and he spoke the truth, the Fire returned to her; if on the contrary he were a liar and deceiver, and came near the Fire, he was presently burnt thereby. This Princess appear'd to men in divers forms as she pleased her self. She afterwards caused a Castle to be built on the side of the *Roman* Sea, to which she retir'd, and kept out of the sight of men. In the Walls of this Castle she caused to be put Pipes of Brass, the ends whereof came out and were hollow, having each written on them a representation of the several differences which ordinarily happen between men, and upon which they were wont to desire Justice of her. When therefore any one was at difference with another, he came along with his Adversary to the Pipe on which was written the species of their difference, and spoke to it concerning his business very low, alleging all he could, then putting his Ear thereto he receiv'd an answer, which would be fully to all he desired.

Her Pipes.

Her Ram.

This custom continued constantly among them, till *Nabuchodonozor* overran *Egypt*. This Princess caused also to be made a *Ram* of a hard red Stone, and to be placed on a Pedestal of the same. Then she caused to be put on the Pedestal an Iron Pivot, and the upper stone to be pierced, on which was placed the Figure of the *Ram*, so that the Pivot appeared above; and she caused to be set on the top of the Pivot a Brazen Boat, the fore part whereof was made like the head of a Cock, and the hinderpart like the tail of the same Bird. This Mill-stone as it were turned with the *Ram* by regular and just motions. She caused this to be set on the descent of the Mountain, on which was afterwards built the great *Mosquey* of the Son of *Toulon*, to whom God shew mercy: whence it is still called the Mountain of the *Ram*, and it will ever be called so. When therefore any enemy came to assault *Egypt* this *Ram* turned as the Mill-stone, and stopp'd towards that side that the Enemy was coming, and at the same time that Cock crew. She also caused to be built in the midst of the City a House of Adamant, where-

House of  
Adamant.

in



in she put the Figures of all the Kings  
of the Earth which surround *Egypt*. She  
caused the Gates of that House to be  
Fortified, and set Guards at them,  
which were relieved in their turns, yet  
did not any but they enter into it or  
come near it. When therefore the  
*Ram* stopped of any side, and that they  
were assured that the King of that  
Countrey was in the Field, they open-  
ed the Gate of that House, and went  
to look for the Figure of that King,  
which immediately fell a shaking;  
whence they inferred that he had a  
design to attaque *Egypt*. Then those  
Guards took the Halberds they had  
with them, and Swords made by Ma-  
gick, and kept in that House, and fell  
a pricking that Figure with those Hal-  
berds, and to cut it with those Swords,  
and thereupon the Army of that King  
which came to spoil the Land of *Egypt*  
fell into such disorder, that the Souldiers  
killed one another, so that not one re-  
mained, and the King was forced to  
return without doing any thing. For  
that reason did the Kings respect and  
fear the Land of *Egypt*, for not any did  
attempt the attacking of it, but he  
came off with loss and disorder. Thus

Nabuchodo-  
nazor.

they were governed till the King of the *Greeks*, *Nabuchodonozor*, ingaged in a War against *Egypt* for the Reasons which we shall mention hereafter, if Almighty God give us the grace to do it. Dissention arose among his Souldiery, so that they all destroy'd one another; and he was forc'd to return from *Egypt* without doing any thing. He afterwards continued many years using all manner of Artifices, and making great expences, till he put a stop to those motions; after which he returned into the Land of *Egypt*, destroy'd the Inhabitants of it, and so ruined it, that the marks of it will continue to the end of the world.

Gariac Son  
of Gancam.  
His Bra-  
zen Tree.

*Gariac* the Son of King *Gancam* made himself also a Priest after his Father, and did many wonderful things: and among others he made a Brazen Tree, which had branches of Iron, with sharp Hooks at the ends of them; which Tree when any unjust or lying person approached, those Hooks immediately flew at him, and fastened on his body, and could not by any means be gotten thence, till such time as he said the truth of his  
own

own accord, confess'd his injustice, and ceas'd injuring his Adversary. He also made an Idol of an hard black stone, which he named *Gabdopharonis*, that is, *Servant of Saturn*. Men came to declare their differences to that Idol, and demand justice of it; whereupon he who was in the wrong was staid in the place where he was, and could not get thence till he had done justice of himself; which if he did not, he would die in the place. When any one had some business or affair of great importance, he went to the Idol, and burnt about it certain Perfumes which they knew, then he lifted up his eyes to the Stars and named King *Gariac*, intreating and crying out, and immediately the *Demons* did the business for him. Sometimes *Gariac* was carried in the air by great Birds, and pass'd before his Subjects, who saw him with their eyes. When he was incens'd against any Nation which gave him any trouble in his Kingdom, he secretly sent among them some people, who cast into the water they drank certain things, which made it as bitter as the water of the Salt Sea, so that they could not

taste of it. Sometimes by his Magick he gave the Beasts of the earth power over them, as Lions and Reptiles, which tore them to pieces.

*Philemon.*

*Philemon* also was one of the most considerable Priests of *Egypt*, whose story we shall relate in its proper place with that of *Noah*, if Almighty God give us the grace to do it.

*Saiouph.*

Among the Priests of *Egypt* there was also the Priest *Saiouph*, who was he to whom they kindled the dreadful Fire, which he came near and spoke over it; then there came forth a great and terrible Figure, which acquainted them with whatever was necessary for them. This Priest *Saiouph* liv'd till the time of King *Pharaoh*, in whose Reign the Deluge happened. He made his aboad in the Maritime Pyramid, which Pyramid was a Temple of the Stars, where there was a Figure of the Sun, and one of the Moon, both which spoke. The foremost or Meridional Pyramid was the Sepulchre of the Bodies of the Kings, to which *Saurid* was translated. There were within it several other admirable things, Statues, and Books, and among others the Laughing

A Maritime  
Pyramid.

ing Statue, which was made of a green Precious Stone. They had dispos'd all these things within that place for fear of the Inundation and spoil.

As to the Priests who were in *Egypt* after the Deluge, there were a great number of them. The first who then follow'd that Profession was the Son of *Philemon*, who was imbarqu'd in the Ship with his Father and Sister, whom *Noah* married to *Bansar* the Son of *Cham*, which happened thus: King *Pharaan* sent the Priest *Philemon* to the Prophet of God *Noah*, to dispute with him about the Worship of the Idols; but *Philemon* by the grace and conduct of God believed in *Noah*, and confirm'd his Mission. He afterwards imbarqued with him in the Ship, he and his Children, and seven of his Disciples, and after that gave his Daughter in Marriage to *Bansar* the Son of *Cham*, the Son of *Noah*. After they were come out of the Ship *Philemon* carried *Bansar* his Son in Law into *Egypt*, where his Daughter had by the said *Bansar* her Husband a Son, whom he named *Masar*, who was since King of *Egypt*, and caused it to be call'd *Masre* from

*Pharaan*  
King of *E-*  
*gypt*.

*Masar* King  
of *Egypt*.

from his own Name, always worshipping one onely God, according to the Religion of *Noah*. The name of Priest was not then a reproach among them; for the Priest was then look'd upon as a Judge, who does not oppose the Laws prescribed unto him.

*Bardefir*  
King and  
Priest.

The first who made an absolute profession of Priesthood in *Egypt*, who brought Religion into esteem, and applyed himself to the Worship of the Stars, was *Bardefir* the Son of *Cophtarim*, the Son of *Masur*, the Son of *Bansar*, the Son of *Cham*, for he was King after his Father; and it is reported that he made the great Laws, build the Pyramids, and set up for Idols the Figures of the Stars. The *Coptites* affirm that the Stars spoke to him, and many Miracles are attributed to him. Among other things it is said, he kept himself out of the sight of Men for several years of his Reign, appearing only from time to time, that is to say once a year, when the Sun entred into *Aries*. Then People came in to him, and he spoke to them, but they saw him not; afterwards he absented himself from them

them till the like time again, and then he gave them Commands and Prohibitions, yet so as that they saw him not with their Eyes. After a long time thus passed, he ordered to be built a Tower of Silver Gilt, and to be embellished with several Ornaments; then he began to sit on it in a most Magnificent and Magestical form, and to speak to them. After that he went and sate before them in the Clouds in a Humane form; then he absented himself from them, save only when he discovered to them his Figure in the Temple of the Sun when the Sun entred in *Aries*, and ordered them to take for their King *Garim* the Son of *Cophtarim*, acquainting them that he would not return any more to them; wherein they obeyed him.

As to the Priestess *Bedoura*, she was a strong Woman, and as they say the Sister of *Bardefir*, and that he gave her his Art of Priesthood and Divination, whereupon she made most of the *Talismans* in the Pyramids. She also made the speaking Idols in *Memphis*. The Priesthood continued in her Family and Posterity, who received it suc-

The Priestess *Bedoura*.

successively one of another, and enjoyed its advantages. The *Egyptians* affirm that in her time the wild Beasts and the Birds hindered them from drinking the Water of the *Nile*, so that most of them dyed of Thirst, and that she sent against these Animals an Angel, who made so great a cry amongst them, that the Earth shook, and the Mountains were cleft. It is said, that by her Magick she fled in the Air, and that the Angels smote her with their Wings.

*Hermes.*

As for *Savan* the *Asmounian*, who they say was the ancient *Hermes*; he it was that built the House of the Statues, by which the measures of the *Nile* are know, and built to the Sun a Temple in the Province named *Basta*; and also ordered the building of *Asmounia*; and in the like manner that of the City of *Bafre* in *Egypt*, which was twelve miles in length, above which he caused a Castle to be made. He also built *Danae*, where he established the Schools and the Recreations. 'Tis also said that he built the Pyramids of *Behansa*, where the women were in favour of his Daughter, and that he there erected  
Pillars,

*The Dabab.*



Pillars, on which he raised a Tower of fine Glass, which might be seen from the City of *Gainosamse*. He also built on the descent of the Eastern Mountain in *Egypt* a City which he named *Outiratis*, that is in the *Coptick* Language, *The King's Favourite*, and put into it abundance of miraculous things. Among others he ordered four Pyramids to be made on the four sides of each Gate, and caused to be set on the Eastern Gate a Tower in the form of a Turret or Steeple, on which there was the Figure of a *Black Eagle*; and on the Western Gate another Tower like the former, with the Figure of a *Bull*; on the Maritime Gate the like Tower, with the Figure of a *Lyon*; and on the other or Southern Gate another such Tower, with the Figure of a *Dog*. He sent into these Figures Spirits that spoke; so that when any Stranger came into that City, at what Gate soever he entred, the Figure upon it made a noise, and the Inhabitants knew thereby that a stranger was come into their City, and immediately they seiz'd on him wherever he were. He planted there also a Tree,

*Outiratis.*

The City of  
the Black  
Eagle.

## The prodigies of Egypt

a Tree which shaded the whole City, and bore all sorts of Fruits. He also raised in the midst of the City a high Watch-tower, the height whereof was fourscore Cubits, according to the measure of that time; and on the top of it a little Turret, which every day assum'd a different colour till the seventh day, after which it re-assumed its first colour, wherewith it filled the whole City. About this Watch-tower he disposed a great quantity of Water, wherein there was bred abundance of Fish. All about the City he set Talismans, which diverted all inconveniencies from the Inhabitants; and he called it the City of the *Fovians*, that is, Enchanters. There was in it for him a great Tower for the exercise of the Sciences of Magick, wherein he caused Assemblies to be made. It was seated on a mountain opposite to the City. God smote the Inhabitants of it with the Pestilence, so that they all died, and so ruin'd it, that there is not any track of it to be seen.

Sauid the  
Son of Sa-  
hator.

As to the time when the Pyramids were first built in Egypt, Historians

re-

relate, that there was a King named *Saurid*, the Son of *Sahaloc*, three hundred years before the Deluge, who dreamt one night that he saw the Earth overturned with its Inhabitants, the Men cast down on their faces, the Stars falling out of the Heavens, and striking one against the other, and making horrid and dreadful cries as they fell. He thereupon awoke much troubled, and related not his Dream to any body, and was satisfied in himself that some great accident would happen in the World. A year after he dreamt again that he saw the Fixed Stars come down to the earth in the form of white Birds, which carried men away, and cast them between two great Mountains, which almost joyned together, and covered them; and then the bright shining Stars became dark and were eclips'd: he thereupon awaked extremely astonished, and entered into the Temple of the Sun, and beset himself to bathe his cheeks and to weep. Next morning he ordered all the Princes of the Priests and Magicians of all the Provinces of *Egypt* to meet together, which they did, to the  
number

number of a hundred and thirty Priests and Southsayers, with whom he went aside and related to them his Dream, which they found very important and of very great consequence; and the interpretation they gave of it was that some great accident would happen in the World.

*Aclimon.*

Among others the Priest *Aclimon* who was the greatest of all, and resided always in the Kings Court, said thus to him: "Sir, your Dream is  
 "admirable, and I myself saw another about a Year since, which  
 "frightned me very much, and which  
 "I have not revealed to any one.  
 "Tell me what it was, said the King.  
 "I dreamt, said the Priest, that I was  
 "with your Majesty on the top of the  
 "Mountain of Fire, which is in the  
 "midst of *Emfos*, and that I saw the  
 "Heaven sunk down below its ordinary Situation, so that it was near  
 "the Crowns of our Heads, covering  
 "and surrounding us, like a great  
 "Basin turn'd upside down; that the  
 "Stars were intermingled amongst  
 "Men in diverse Figures, that the  
 "people implored your Majesties succour, and ran to you in multitudes as

“ to their refuge ; that you lifted up  
 “ your hands above your head , and  
 “ endeavoured to thrust back the  
 “ Heaven, and to keep it from coming  
 “ down so low; and that I seeing what  
 “ your Majesty did, did also the same.  
 “ While we were in that posture ex-  
 “ tremely affrighted , methought we  
 “ saw a certain part of Heaven open-  
 “ ing , and a bright light coming out  
 “ of it ; that afterwards the Sun rose  
 “ over us out of the same place, and  
 “ we began to implore his assistance,  
 “ whereupon he said thus to us , The  
 “ Heaven will return to its ordinary  
 “ situation , when I shall have per-  
 “ formed three hundred courses.  
 “ I thereupon awaked extremely af-  
 “ frighted. The Priest having thus  
 spoken , the King commanded them  
 to take the heights of the Stars , and  
 to consider what accident they por-  
 tended. Whereupon they declared  
 that they promised first the Deluge,  
 and after that Fire. Then he com-  
 manded that Pyramids should be Pyramids.  
 built , that they might remove and  
 secure in them what was of most  
 esteem in their Treasuries, with the bo-  
 dies of their Kings and their Wealth,

and the Aromatick Roots which served them; and that they should write their wisdom upon them, that the violence of the Water might not destroy it: wherein they presently set themselves at work. The *Egyptians* relate in their Annals, that *Saurid* is he who himself caused the Pyramids to be built; and that inasmuch as after the death of his Father he followed his steps, causing the Provinces to be inhabited and cultivated, and Governing them well, administering Justice to the People, even to his own prejudice and that of his Domesticks, causing Temples to be built, and Statues, and Talismans to be erected, so that the People had a great love for him. In the *Upper-Egypt* he built three Cities, and did so many wonders therein, that it is not possible to relate them. He first regulated the Tribute in *Egypt*, and enjoined works on Artists according to their power. He also was the first who ordered Pensions out of his Treasuries for maimed and sick people. He caused to be made a *Mirroir* of all sorts of Minerals, wherein they saw all the Climats, where there was abundance

*Saurid's*  
*Mirroir.*

of Provisions or Sterility, and what new accident happen'd in any of the Coasts of *Egypt*. This Mirrour was upon a high Turret of Brass in the midst of ancient *Masre*, which is *Em-fos*. He also first ordered Registers to be made, wherein was set down every day's receipts and expences, and the augmentation or diminution thereof, and kept them in the Royal Treasuries; then when a Moneth was pass'd he caused all to be reduced into one total sum, which he also had kept in the Royal Treasuries, sealed with the Royal Seal; causing moreover to be graved on Stone what was to be graved thereon. He made very liberal gratifications to the Masters of Arts, and those who deserved something should be given them. He also set up in the midst of the City the Figure of a Woman sitting, made of green stone, with a little Child in her lap sucking. All women who were troubled with any disease came to that Idol, and set their hands on the breasts of it, and presently they were cur'd of their indisposition. When a Woman was in very hard labour, as soon as she set her hand on the little

The Nurse  
Idol.

Childs head, she was immediately brought to bed with ease. If an unchaste Woman set her hand on the same Childs head, all her members shook so that she was not able to speak. He made also several other works, which were destroyed by the Deluge. Yet the *Coptites* affirm, that they were found again after the Deluge, and used and adored as Idols, that their Figures are represented in all the Pyramids of *Egypt*, and their diverse names; that those who taught them were Disciples of the Priest *Achimou*, who also shewed them all the other works in *Egypt*. We shall speak of them in their proper place with the assistance of Almighty God. *Saurid* did also other prodigious things in his time, and among others he made an Idol named *Becres*, consisting of a mixture of diverse Medicinal drugs, which had a marvellous vertue in securing Mens bodies from all sorts of diseases and inconveniences. By means hereof they knew who should escape and who should die of their sickness, by certain signs which appeared in the Idol; so that they gave over using remedies

The Idol  
*Becres.*



to some, and endeavoured the curing of others. They washed the members of that Idol, and gave the washings thereof to the sick to drink, who were thereupon immediately eased of their pain. 'Twas he also built the two great Pyramids so famous in all Nations. For a great part of the Sages affirm they were built by *Sedad* the Son of *Gad*, and that he was interred in one of the two; but the Ancients of the *Coptites* and their Sages deny the *Gadites* ever entred into the Land of *Egypt*. They deny also the same thing of the *Amalekites*, and say that *Egypt* was always inaccessible to them, by reason of its Enchanters and their Artifices and Stratagems. The Learned relate in the Lives and Histories, that the Pyramids were built three hundred years before the Deluge. So speaks of them *Armelius*, Author of the Book of *Illustrious Men*. *Abumasar* the Astrologer, in his Book of *Thousands*, says that the reason of building the Pyramids was the Dream which *Saurid* the Son of *Sahaloc* saw. He confirms it in his Book of *Miraculous Dreams*, where he adds that he sent

The two  
great Py-  
ramids.

Pyramids  
built be-  
fore the  
Deluge.  
*Armelius*.  
*Abum.*

## The Prodigious of Egypt

for the Priests and Southsayers of his time, and the Astrologers, and related to them what he had seen of the descent of the Moon upon Earth in the form of a Woman ; of the overturning of the Earth with its Inhabitants, and of the total Eclipse of the Sun, and the dream he had after that : and that the Priests declared to him the coming of the Deluge , whereof mention is made in the Book of the *Annals*, which the *Egyptians* attribute to two Brothers *Coptites*, saying that those two Brothers interpreted an ancient Book, which had been found in some one of their Sepulchres on the breast of a man. They say these two Brothers were the Children of a certain man of the Race of the ancient *Egyptians* , to wit, those who escaped the Deluge , and were imbarqued with the Prophet of God *Noah*. We shall with the help of God say somewhat hereafter of the History of these two Brothers. It was found therefore in the Book they Translated, that *Saurid* the Son of *Sahaloc* , King of *Egypt*, after he had seen his dreams and related them to the Priests , and that *Aclimon* had also related his to him,

The Annals of two Brothers, *Coptites*.

com-

commanded the Priests to see what remarkable events the influences of the Stars portended to the World; and that the Priests having exactly erected a Celestial Figure for the hour of his question, found that it signified a great mischief which was to descend from Heaven, and issue out of the Earth, which they declared unto him; whereupon he caused Pyramids and great Structures to be built, to serve for refuges to him and his Domesticks, and Sepulchres for the conservation of their Bodies; as also that they might engrave and mark on their Roofs, their Walls, and their Pillars, all the obscure and difficult Sciences, whereof the *Egyptians* made profession, learning them and treasuring them up as Illustrious Inheritances from those who were grown famous in all Nations: and that they should also represent on them the Figures of the Stars in their Signs, with their effects and significations, and the secrets of Nature, and the productions of Arts, and the great Laws, and the beneficial Drugs, and the Talismans, and Medicine, and Geometry, and all the other things

## The Prodigies of Egypt

that might be advantageous to men, as well for the publick as for private persons, clearly and intelligibly to those who were acquainted with their Books, their Language, and their Writings. King *Saurid* knew certainly that the calamity was to be general to all Countries in the World, or come very near it. Then he said to them, "When shall this great evil happen wherewith we are threatened? Whereto they replied thus: "When the heart of the *Lion* shall come to the first Minute of *Cancer's* head, and the Planets shall be in their Houses, in those places of the Sphere, the Sun and Moon in the first minute of *Aries*; *Pharonis*, who is *Saturn*, in the first degree; *Raonis*, which is *Jupiter* in *Pisces* at 27 degrees 3 minutes; *Mars* in *Libra*, and *Venus* in *Leo* at 5 degrees and some minutes. Then he said to them, See whether after this great evil there will happen any other accident in *Egypt*. They consider'd and saw that the Stars portended another great misfortune, which was to descend from Heaven, contrary to the former, that is, a Fire that should

con-

consume the Universe. Whereupon he said to them ; “ When is that to happen ? They reply’d , we have “ made our Observation , and found “ that it is to happen , when the heart “ of the *Lion* shall be at the end of “ the fifteenth degree of *Leo* , and “ that the Sun shall be with him in “ one minute joyning that of *Saturn* ; “ *Jupiter* is direct in the *Lion* , and “ with him *Mars* , changing the minute ; and the Moon in *Aquarius* near “ the *Dragons* Tail , at twelve parts . “ There will be at that time an Eclipse of the greatest congruence , “ *Venus* shall be at the greatest distance from the Sun , and *Mercury* “ the like . Then *Saurid* said unto “ them , Is there yet any other great “ accident that you can fore-see besides those two remarkable evils ? They look’d and found that when the heart of the *Lion* shall have compleated two thirds of his circle , there would not remain any Animal moving on the Earth , which should not be destroy’d ; and that when he should compleat his revolution , the knots of the Sphere would be dissolved . The King was very much astonished at that

that, and commanded the great Pillars to be cut down, and that the great Pavement should be melted: he caused Tin to be brought out of the Western parts, then he made them take black stones, which he caused to be laid for the foundations of the Pyramids about *Syene*. They were brought from the *Nile* upon Engines, and they had certain particular impressions and marks, and upon them painted Billets, which the Sages had set there: so that when they had smitten the stone, it advanc'd of it self the space of a Flight-shot. These stones were set in the foundations of the Pyramids, to wit, of the first, which is the Eastern, and of the Western, and of the Coloured. They put in the midst of every piece an Iron Bar like a Pivot standing up, then they set on that another piece after they had made a hole through the middle of it, that the Iron Pivot might enter into it, and fasten it to that which was under; after which they melted Lead, and it was poured all about the piece, after they had adjusted the Writing which was above. He caused Gates to be made under

The three  
Pyramids.

under ground, at four Cubits depth, according to their measure; which Gates had Sallies into vaulted Casemates built of stone, and fortify'd with much Artifice, and whereof the Situation was conceal'd, every Vault being fifty Cubits in length. The Gate of the Eastern Pyramid was on the South-side a hundred Cubits distant from the midst of the Western wall on the Western side. They measur'd also from the Western wall, that is, from the midst of it a hundred Cubits, and they digg'd till they got down to the door of the vaulted Casemate, through which they entred into it. As to the Colour'd Pyramid, The colour'd Pyramid. made of stones of two colours, the Gate of it was on the Maritime or North-side, and they measur'd also from the midst of the Maritime wall a hundred Cubits, which made five hundred, according to the *Mussulman* measure. He built it perpendicularly into the ground, to the depth of forty Cubits, then he rais'd it as much, though what is above ground of the Pyramids do not exceed the third part, so that this last is the highest, built after the manner of the rais'd

raised Floors and high Rooms of our present time. They built them in the time of their good fortune, while all their Worldly concerns came according to their wishes. King *Saurid* having compleated the Structure, cover'd them with Silks of several colours from the top to the bottom, and caused a great Feast to be celebrated for them, whereto all the Inhabitants of the Kingdom came, not so much as one being wanting from all the Coasts of *Egypt*. Then he commanded them to make thirty *Germes* or great Vessels of colour'd stone, which they excellently cast. He also ordered covers to be made of the same. Every Vessel held a hundred Mules load. He caused them to be set in the lowest Story of the Eastern Pyramid, and had brought thither precious Stones and Jacinths, till the Floor was full thereof. He caused the Vessels to be cover'd with their Covers, and Lead to be melted thereon; then he caused pieces of Gold and Silver to be scatter'd, as much as might divert their sight who should look on them. Then he caused to be brought thither all he could of his Treasures,  
and



and the most precious of his Wealth, Jewels, Plate, Precious Stones, cast and coloured Pearls, Vessels of Emerald, Vessels of Gold and Silver, Statues excellently wrought, Artificial Waters, Talismans, precious Iron that would twine about like Cloath, Philosophical Laws, the Nurses of Wisdom, divers sorts of Medicinal Drugs, exquisite Tables of Brass, on which divers Sciences were written; as also Poisons and Mortal drinks, which Kings have ready by them, and wholesome Preservatives and Antidotes; and several other things, which it is impossible to describe. But all this could not secure them from the evils wherewith God afflicted them for their Infidelity. In the mean time they imagin'd that their Fortresses would defend them against God; but God came to them on the side they were not aware of, and destroyed their great Flocks by the Deluge and other misfortunes: Praise be to him, he is the only and the Almighty God. All is perishable save onely his Majesty; to him belongs Wisdom, and to him you will return. After that, says the Author, King

*Sanrid*

*Saurid* caused to be brought into the second Pyramid the Idols of the Stars, and the Tabernacles of the Celestial Bodies, and what Statues and Perfumes his Ancestors had caused to be made, by means whereof men had access to him, and their Books, and what Annals and Histories they had caused to be made for themselves of what had pass'd in their time, and of the predictions of what was to happen after them, to the Kings who should govern *Egypt* to the last times, and the state of the fixed Stars, and what was to happen by their repose and motions from time to time. Then he caused to be put into the third Pyramid the Bodies of the Kings and Priests in *Gernes*, or great Vessels of hard black Stone; and by every Priest his Book, and the Miracles of his Art and Life. He also caused to be set along the walls of the Pyramids Idols, which held in their hands all the Arts according to their ranks and measures, the description of each Art, and the manner of exercising it, and what was necessary for that, and in like manner the *Casters*: For the Priests were distinguish'd

guish'd into seven Orders; the first whereof was that of the *Caters*, who were they that served all the seven Planets, every Planet seven Years. With the *Cater* was the Universal Doctor. The second Order was theirs who serv'd six Planets, and immediately followed after the first degree. After that they named that which served five of them, and under, the following and inferiour. Then he caused also to be brought into the third Pyramid the Bodies of the Masters of the Laws, with those of the Priests, and the wealth of the Houses of the Stars and their Ornaments, which they had had by Offerings, and the goods of the Priests. After that he appointed one of them for a Guard to each Pyramid. The Guard therefore of the Eastern Pyramid was an Idol of *Famanick* shell, black and white, which had both eyes open, and sat on a Throne, having near it as it were a Halberd, on which if any one cast his eye, he heard on that side a dreadful noise, which made his heart faint, and he who heard that noise dyed. There was a Spirit appointed to serve that Guard, which Spirit

Seven Orders of Priests.

Guards of the Pyramids.

Spirit never went from before it. The Guard of the Western Pyramid was an Idol of hard Red stone, having in like manner in his hand somewhat like a Halberd, and on his head a wreathed Serpent, which flew at those who came near him, clung about their necks and kill'd them. There was appointed to serve him an ugly deformed Spirit, which parted not from him. For Guard to the third Pyramid he had plac'd a small Idol of *Baby* stone, on a Basis of the same; which Idol drew to it those who look'd on it, and stuck to them till it had destroy'd them, or made them distracted. There was also a Spirit appointed to serve it, which parted not from it. *Saurid* having finish'd the building of the Pyramids, and compassed them with the bodies of Spiritual substances, he offer'd Sacrifices to them, and presented them with the Offerings chosen for them. The Spirits appointed for the service of each Star knew the Ascendant of the Stars they served, and they serv'd them according to their rank one after another. He distributed and appointed the names under which should

be

be divided the Works that should be presented to them. The *Coptites* affirm, that King *Saurid's* Name was written upon the first Pyramid, with the time spent in the building of it. Some say he had it built in six moneths, and that he defied those that came after him to demolish it in 600 years ; though it be certain it is more easie to pull down then to build. He said also speaking to them themselves, " I have cover'd them with " Silk, do you cover them if you can " with Linen cloth. But those who have reigned after him at several times, have seen that they were nothing in comparison of him, and that they could not cover them so much as with Mat, and with much ado should they have cover'd them with any thing else.

As to the miraculous stories related of the *Pyramids*, the Author of that Book (God shew him mercy) says, that in the Annals contained in the Books of the *Egyptians*, and their Miracles, there is such plenty of admirable Histories, that it is impossible to relate them all : I shall onely (adds he) relate some of them, and among  
G others

Stories of  
the Pyra-  
mids.

Story I.

others this; The Commander of the Faithful, the *Mamunus*, God shew him mercy, being come into the Land of *Egypt*, and having seen the Pyramids, had a desire to demolish them, or at least some one of them, to see what was within it. Whereupon it was thus said to him; "You desire  
 "a thing which it is not possible for  
 "you to have. If you attempt it  
 "and fail, it will be a dishonour to  
 "the Commander of the Faithful. Whereto he replied, "I cannot for-  
 "bear but I must discover some-  
 "thing. He therefore put them to work at the breach, which was already begun, and made great expences therein. For they kindled fire on the stone, then they cast Vinegar on it, and afterwards batter'd the place with Engines. The breadth of the wall was 20 Cubits, according to the Geometrical measure. Being come to the upper story of the Pyramid, they found behind the breach a green Basin, wherein there were pieces of Gold weighing each of them an ounce, according to our ordinary Weights; and of those pieces there was just 1000. The Demolishers

der'd at it, and brought the Gold to the *Mamunus*, not knowing what it meant. The *Mamunus* was also astonish'd at it, admiring the excellent Workmanship and good Alloy of the Gold. Then he said to them, Compute what expence you have made in the breach. They computed, and found that the expence equall'd the value of the Gold which they had found, so as that there was not a Farthing more or less. The *Mamunus* was yet more astonish'd at that, and said to those who kept his Accompts, "Consider the foresight of this Nation", and the greatness of their "Science. Their Sages had told "them that there would arise some "one that should in some place open "one of these Pyramids: they examined that, and computed what "expence he should make who attempted that work, and set the "summe at the place; that he who "got thither, finding his account, "and seeing he had not gain'd any "thing, should not begin any such "work again. They say the Basin was made of a green Emerald, and that the *Mamunus* had it carried to

*Gueraca*, where it was one of the noblest pieces of his Treasury.

Story II.

Another History relates, that after the Pyramid was open'd people went in out of curiosity for some years, many entering into it, and some returning thence without any inconvenience, others perishing in it. One day it happened that a company of Young men (above 20 in number) swore that they would go into it, provided nothing hindered them, and to force their way to the end of it. They therefore took along with them meat and drink for two moneths: they also took Plates of Iron and Bars, Wax-candles and Lanterns, Match and Oyl, Hatchets, Hooks, and other sharp Instruments, and enter'd into the Pyramid: most of them got down from the first Descent and the second, and pass'd along the ground of the Pyramid, where they saw Bats as big as black Eagles, which began to beat their Faces with much violence. But they generously endur'd that inconvenience, and advanc'd still till they came to a Narrow passage, through which came an impetuous wind, and extraordinary cold; yet so

as



as they could not perceive whence it came, nor whither it went. They advanc'd to get into the Narrow place, and then their Candles began to go out, which obliged them to put them into their Lanterns. Then they entered, but the place seem'd to be joyn'd and close before them: whereupon one of them said to the rest, "Tie me by the waist with a cord, "and I will venture to advance, conditionally that if any accident happen to me, you immediately draw "me back. At the entrance of the Narrow place there were great empty vessels made like Coffins, with their lids by them; whence they inferr'd, that those who set them there had prepar'd them for their death; and that to get to their Treasures and Wealth there was a necessity of passing through that Narrow place. They bound their Companion with cords, that he might venture to get through that passage; but immediately the passage clos'd upon him, and they heard the noise of the crushing of his bones: they drew the cords to them, but they could not get him back. Then there came to them a

dreadful voice out of that Cave, which startled and blinded them so that they fell down, having neither motion nor sense. They came to themselves awhile after, and endeavoured to get out, being much at a loss what to do. At last after much trouble they returned, save onely some of them who fell under the Descent. Being come out into the Plain they fate down together, all astonished at what they had seen, and reflecting on what had happened to them; whereupon the Earth cleft before them, and cast up their dead Companion, who was at first immovable, but two hours after began to move, and spoke to them in a Language they understood not, for it was not the *Arabian*. But some time after one of the Inhabitants of the Upper *Egypt* interpreted it to them, and told them his meaning was this; *This is the reward of those who endeavour to seise what belongs to another.* After these words their Companion seemed dead as before, whereupon they buried him in that place. Some of them died also in the Pyramid. Since that, he who commanded in those parts, having heard  
of

of their adventure, they were brought to him, and they related all this to him, which he much wondered at.

Another History relates, that some entered into the Pyramid, and came to the lowest part of it, where they turned round about. There appeared to them a Hollow place, wherein there was a beaten path, in which they began to go. And then they found a Basin, out of which distill'd fresh water, which fell into several Pits which were under the Basin, so as they knew not whence it came, nor whether it went. After that they found a square Hall, the walls whereof were of strange stones of several colours. One of the company took a little stone and put into his mouth, and immediately his ears were deafened. Afterwards they came to a place made like a Cistern full of coined Gold, like a large sort of Cakes that are made; for every piece was of the weight of 1000 Drams. They took some of them, but could not get out of the place till they had returned them into the place whence they had taken them. They afterwards found another place with a great

Story III.

Bench, such as is ordinarily before houses for people to sit on; and on the Bench a Figure of green stone, representing a tall ancient Man sitting, having a large Garment about him, and little Statues before him, as if they were Children whom he taught: they took some of those Figures, but could not get out of the place till they had left them behind them. They passed on along the same way, and heard a dreadful noise and great hurly-burly, which they durst not approach. Then having advanced further, they found a square place, as if it were for some great Assembly, where there were many Statues, and among others the Figure of a Cock made of red Gold: that Figure was dreadful, enamelled with Jacinths, whereof there were two great ones in both eyes, which shined like two great Torches: they went near it, and immediately it crew terribly, and began to beat its two wings, and thereupon they heard several voices which came to them on all sides. They kept on their way, and found afterwards an Idol of white stone, with the Figure of a Woman standing

standing on her head, and two Lions of white stone lying on each side of her, which seem'd to roar and endeavour to bite. They recommended themselves to God and went on, and kept on their way till they saw a Light; after which going out at an open place, they perceiv'd they were in a great Sandy Desert. At the passage out of that open place there were two Statues of black stone, having Half Pikes in their hands. They were extremely astonish'd, whereupon they began to return towards the East, till they came near the Pyramids on the out side. This happen'd in the time of *Fezid*, the Son of *Gabdolmelic*, the Son of *Gabdol*, Governour of *Egypt*, who having heard of it sent some persons with those before spoken of to observe the open place of the Pyramid. They sought it several days, but could never find it again, whereupon they were accounted fools. But they shew'd him the head of a Ring which one of them had taken in the Assembly-place, which they had found in the Pyramid; which obliged him to believe what they said. That head was valued

Story IV.

lued at a great summe of money. It is further related, that other persons in the time of the Commander *Achemed*, the Son of *Toulon* (God shew him mercy) entered in like manner into the Pyramid, and found there a Cruse of red Glasse, which they brought away. As they came out they lost one of their Men, which oblig'd them to go in again to look for him. They found him stark naked laughing continually, and saying to them, Trouble not your selves to look for me. After which he got away from them, and return'd into the Pyramid. Whence they inferr'd that the Spirits had distracted him, whereupon they went out and left him there. Upon which they were accused before the Judge, who condemn'd them to exemplary punishment, and took away from them the Cruse, which had in it four pound of glasse. A certain person said thereupon, that that Cruse had not been set in that place for nothing. Which occasioned the filling of it with water, and then being weigh'd again, it weigh'd as much as when it was empty, and no more. They afterwards took

took off some of that water several times, but the Vessel came still to the same weight. Whence they conjectured that it was one of the Wine-vessels whereof the Ancients had made use, and had been made to that purpose by their Sages, and placed there. For the use of Wine was permitted among them. This was a strange Miracle.

They relate further several Stories Story V. of this kind, and among others that some entered into the Pyramid with a Child to abuse it; and that having committed that sin, there came out against them a black young Man, with a Cudgel in his hand, who beat them furiously, so that they fled leaving there their Meat and their Cloaths. The same thing happen'd to others in the Pyramid of *Achemima*. There entered also into the Pyramid of *Achemima* a Man and a Woman to commit Adultery therein; but they were immediately cast along on the ground, and dyed in a Phrensie.

When the Priests (says the Author) had told King *Saurid* of the great conflagration, which was to happen by Fire, and that that Fire should

Predictions  
made to  
King *Saurid*.

should come out of the Sign *Leo* ; he  
 caused to be made in the Pyramids  
 certain windings , which abutted up-  
 on narrow Vaults , which drew the  
 Winds into the Pyramids with a  
 dreadful noise. He also caused Chan-  
 nels to be made therein, by which the  
 Water of the *Nile* came in at the  
 same place , then it retreated of it  
 self , and return'd into the *Nile* by  
 another passage , after the man-  
 ner of the Cisterns which are  
 made for the reception of Rain-wa-  
 ter. He also caused certain Chan-  
 nels to be made therein, which reach'd  
 to certain places of the Land of the  
 West , and to certain places of the  
 Land of *Upper Egypt*. He fill'd those  
 Subterraneous places with prodigious  
 things, Statues , speaking Idols, and  
 Talismans. Some *Coptites* affirm, that  
 after the coming of the Deluge, and  
 the Conflagration had been predicted  
 to him , he said to the Astrologers ;  
 ' Shall our Countrey suffer some part  
 ' of these misfortunes ? It shall (re-  
 ' ply'd they) be afflicted with a deso-  
 ' lation which shall continue so many  
 ' years, that the Dragons and Vipers  
 ' shall be so exceedingly multiplied  
 ' therein,



‘ therein , that none shall dare to pass  
 ‘ through it. And whence shall this  
 ‘ desolation come ? said *Saurid*. From  
 ‘ the King of a remote Countrey, said  
 ‘ they , who shall destroy its Inhabi-  
 ‘ tants, and so ruine it, that the marks  
 ‘ thereof shall remain eternally, clear-  
 ‘ ly carrying away all its Wealth. But  
 ‘ after that it shall be repeopled by  
 ‘ his Son , born of one of his Bond-  
 ‘ women. This King was *Nabuchodo-  
 donozor* , who destroy’d *Egypt* , and  
 whose Son *Balsas* (born of a Captive  
*Coptess*) re-peopled it , and built there  
 the Castle and the Church *Mugalleca*,  
 or *Suspended*. ‘ What shall happen  
 ‘ after that? said *Saurid* to the Priests.  
 ‘ There will come into *Egypt*, replied  
 ‘ they, a Nation of ugly and deform-  
 ‘ ed People , from the Coast of the  
 ‘ *Nile* , that is, from the Countrey  
 ‘ whence it comes , which Nation  
 ‘ shall possesse it self of the greatest  
 ‘ part thereof. After that, said he  
 ‘ again, what shall happen ? Its *Nile*  
 ‘ shall fail it, reply’d they, and its In-  
 ‘ habitants shall forsake it. Then it  
 ‘ shall be possessed first by a Barbarous  
 ‘ Nation ; whose language shall be  
 ‘ unknown , and which shall come  
 ‘ from

*Nabuchodo-  
 nozor.*

‘ from the Eastern Coast ; afterwards  
 ‘ by another coming from the Western  
 ‘ Coast, which shall be the last. He  
 commanded all this to be writ down,  
 and that it should be graved on the  
 Pyramids and Obelisks. One of the  
 things which confirm this discourse  
 by their consonancy is, that *Abucabil*,  
 the *Mogapherian*, the Pacifier, related  
 this to *Achamed*, the Son of *Toulon*,  
 (God shew him mercy) when he enter-  
 ed into *Egypt*. With the help of God  
 we shall speak of him hereafter.

The Spirits  
 of the Py-  
 ramids.

As to the Spirits which are met in  
 the Pyramids, and the like Structures,  
 and the forms under which they ap-  
 pear, the Author (to whom God shew  
 mercy) speaks of them briefly thus in  
 a Chapter he hath expressly made of  
 them : They relate, saith he, several  
 things of the Pyramids, which would  
 be long to declare ; but as to the Spi-  
 rits which reign over them, and such  
 other Structures, named *Birba's*, they  
 say that the Spirit of the Meridional  
 Pyramid never appears out of it, but  
 in the form of a naked Woman, who  
 has not even her privy parts covered,  
 beautiful as to all other parts, and  
 whereof the behaviour is such, as  
 when

when she would provoke any one to love and make him distracted, she laughs on him; and presently he approaches her, and she draws him to her, and besots him with love, so that he immediately grows mad, and wanders like a Vagabond up and down the Countrey. Divers persons have seen her walking about the Pyramid about Noon, and about Sun-set. One day she distracted one of the People of the *Chacambermille*, who was afterwards seen running stark naked through the streets without fear or wit. The Spirit of the second Pyramid, which is the Colour'd, is an ancient *Nubian*, having a Basket on his head, and in his hands a Censer like those used in Churches, wherewith he incenses about it at all the Obelisks. As to the *Birba* of *Achemima*, its Spirit is a Young Man, Beardless and Naked, sufficiently known among the Inhabitants of the place. The Spirit of the *Birba* of *Semir* is a black swarthy Old Man, of high Stature, and having a short Beard. The Spirit of the *Birba* of *Phacat* appears in the form of a black young Woman, having in her  
arm

arm a little black Infant deformed, shewing his Dogs teeth, and having his eyes all white. The Spirit of the *Birba* of *Ridoufa* appears in the form of a Man, having the head of a *Lion* with two long Horns. The Spirit of the *Birba* of *Busira* appears in the form of an old white Monk carrying a Book. The Spirit of the *Birba* of *Gaphi* appears in the form of a Shepherd, clad in a black Robe, with a Staff in his hand. As to the Pyramids of *Debasoura*, their Spirits are seen in the form of two black old Men. The Spirit of the *Birba* of *Samnos* appears in the form of a Monk, who comes out of the Sea, and views himself in it as in a Looking-glass. All these Spirits are manifestly seen by such as come near them, and the places of their retirement, and frequent there abouts along time. There are for all of them certain particular Offerings, by means whereof it is possible the Treasures of the *Birbas* and the Pyramids may appear, and that there may be a friendship and familiarity between Men and Spirits, according to what the Sages have establish'd.

*Saurid* the Son of *Sahaloc*, says the Author, continued King of *Egypt* a hundred and seven years. His Astrologers told him the time he should die, whereupon he made his last Will to his Son *Hargib*, told him whatever was necessary for him, and ordered him to have him carried into the Pyramid, and to have him disposed into the Tomb which he himself had caused to be made, that he should cover the bottom of it with Camphire and Santal-wood, and that he should enbalm his body with the drugs which prevent corruption, and that he should leave by him the richest of his Armour, and the most precious of his Householdstuff. His Son performed all this after his death, and then *Hargib* Reigned after his Father in the Land of *Egypt*, and follow'd his footsteps, being careful as he had been to administer Justice to the People, to have the Countrey cultivated and inhabited, and to procure the well-fare of his Subjects, which obliged them to have a great affection for him. He afterwards caused to be built the first of the Pyramids of *Dehasoura*, and to be brought thither

*Saurid's*  
Death.

*Hargib*  
*Saurid's*  
Son.

H                      abun-

## The Prodiges of Egypt

Addicted  
to Chemi-  
stry.

abundance of Wealth, and precious Stones of great value. *Hargib* was particularly addicted to Chemistry, to get Metals out of the Mines, and to gather money; he afterwards entered every year a great quantity thereof, and minded not the putting of Statues and speaking Idols into his Pyramids. He a long time continued that exercise, during which he had a Daughter, who being grown up suffer'd herself to be debauched by one of his people, which obliged him to send her away into the West, where he had a City built for her in the Countrey of *Barca*. This City being built they gave it the name of that Princess, which was as they say *Domeria*. For he caused a Pilory to be built in the midst of the City, and her name to be grav'd on it: then he sent to live there with her all the old Women of his House. He continued King ninety nine years, then dyed: and was interred in the Pyramids. His Son *Menaos* Reigned after him in *Egypt*, and was a proud and haughty Prince, who spilt much blood, ill treated his Subjects, Ravished many Women, and squandered away a great

*Domeria.*

*Menaos.*

great

great part of the Treasures of his Ancestors. For he built Palaces of Gold and Silver ; into which he brought Channels of the Nile, the bottom whereof he caused to be covered with Jacinths and other precious stones instead of Sand. He tormented Men ; and took away their goods and Cattel by force. This got him the hatred of the People , and at last the Beast he rid on threw him and broke his neck ; (Gods curse go with him.) So God delivered the Egyptians of him.

Asto the History of the Deluge, and the adventures of Noah , to whom God grant peace and mercy , take in few words what is said thereof. They relate that Adam, (Gods peace be with him) after God had descended from Paradise , and been merciful to him after his Sin, was by God himself appointed King of the Earth, and Mankind descended of his Race. He was the first that Prayed to God, Fasted, and knew how to Read and Write. He was Beardless and Hairless, comely and well made. There was afterwards sent him one and twenty pages of Writings ; then he dyed aged nine

History of  
the Deluge  
and Noah.

Adam.

Seth.

Enos.

Cainan.

Mahalel.

Jared.

hundred and fifty years. His should have been a thousand years but he bestowed fifty of them on his Son *David*. His Successor and Legatee was his Son *Seth*, to whom and to whose Children continued the Prophecy, with the true Religion and the Superintendency of Divine Laws. God afterwards sent *Seth* twenty nine sheets. He liv'd on the Mountain and *Cabel* built in the bottom of the Valley. *Seth* lived nine hundred and twelve years, and had for Successor his Son *Enos*, who lived nine hundred and fifty years, and appointed for his Successor after his death his Son *Cainan*, in whose favour he made his last Will, and afterwards distributed the Earth among the Sons of his Sons. *Cainan* died aged nine hundred and twenty years, and made his last Testament in favour of his Son *Mahalel*. In his time the square Temple was built. He died aged nine hundred seventy five years, and appointed for Successor his Son *Jared*, whom he taught all the Sciences, and told all that was to happen in the World. He considered the Stars, and read the Book of the secrets of the Kingdom, which



which was sent from Heaven to *A-Edrisus*.  
*dam*: then he had to his son *Enoch*,  
 who is *Edrisus*, Gods peace be with  
 him. There was then King in the  
 World *Mechavel* the son of *Cabel*.  
 The Devil (Gods curse with him)  
 went to him, seduced him by his de-  
 ceits, and made him fall into errour;  
 then he told him that there was born  
 to *Fared* the son of *Mahalel* a son who  
 should be an enemy to theie Gods,  
 and come to great reputation.  
 Whereeto *Fared* answered, "Canst  
 "not thou destroy him? I'll endea-  
 vour to do it, said the Devil. Where-  
 upon God gave *Edrisus* (Gods peace  
 be with him) Angels to guard him  
 from the Devil, and from his Pro-  
 geny and Artifices. When he was  
 grown up to adolescence, his Father  
 made him Guardian of the Temple,  
 and taught him the sheets of *Seth* and  
*Adam*, Gods peace be with them. He  
 was very diligent in the reading and  
 studying of them, and in observing  
 the precepts thereof. Being come to  
 forty years of age, God gave him the  
 gift of Prophecy, and sent him from  
 Heaven thirty sheets. His Father  
 made him his Successor by Will, gave

him the Sciences he was possess'd of, and sent him to King *Darael*, whom he taught Writing and Astrology. For he is the first who writ in the *Syriac* after *Seth*, and who described the state of the Stars. The Nations of Writing affirm he was the first who made Slaves and Servants, and establish'd Weights and Measures. He led Captive the Children of *Cabel*, he was skilled in Medicine and the Astronomical Tables, according to a supputation different from the *Indian*. God shewed him after he had prayed for it the sublime Figures. Spirits spoke to him; he knew the names of the Ascent and Descent, and Ascended and Descended, and turned the Sphere, and knew the significations of the Stars, and all that was to happen, and graved all Sciences upon Stones and upon Bricks. He had a long adventure with the Angel of Death, which it would be too long for us to relate. To speak briefly of him, he died, and God raised him up again; he saw Hell, and entered into Paradise, where he still is, being not come out of it.

They relate (says the Author, Gods  
mercy

mercy on him) that King *Mechavel* Mechavel King. sent to desire *Fared* to send *Edrisus* to him, for he desired to see him. But he would by no means do it, whereupon *Mechavel* sent an Army against him, which yet could not come at him, in regard his Uncles, and all the progeny of *Seth*, secured him against it; for after *Seth* there was no other Prophet but *Edrisus*. *Fared* died, aged The name Edrisus. 750 years. *Edrisus* was called *Edrisus* (that is, *Reader*) because he had much read and studied the sheets. He was raised up into Paradise at the complete age of 300 years; God grant him peace and mercy. He was also called *Hermes*, Hermes. which is the name of *Mercury*. He taught *Sabi* to write, and after *Edrisus* all who could write were called *Sabi*. He it was who foretold the coming of the Deluge, and the destruction of the world by water, which was to come over the Earth. *Edrisus* (before he was raised up) had made his Will in favour of his Son *Matufalech*, Matufalech. and had put the sheets into his hands. He had also recommended *Sabi* to assist him: *Sabi* was a man taught by *Edrisus*, and one who had made a great progress in the

*Malec.**Noah.**King Darmasfel.*

Sciences. They say *Edrisus* was the first who ordered the waging of war for the Faith; and that he did it himself against the sons of *Cabel*. *Matu-salech* lived 932 years, after which the Testament passed to *Malec* his Son, who took possession of the sheets, and joyned the Sciences together. He confederated with the Children of his father, and assembled them together, and hindered their holding any correspondence with the children of *Cabel*. 'Twas he who saw as it were a Fire issuing out of his mouth, and burning the world; after which he had to his Son the Prophet *Noah*, Gods peace and mercy be with him; *Darmasfel* (the Son of *Mechavel*, the Son of *Enoch*, the Son of *Gabod*, the Son of *Cabel*, the Son of *Adam*, Gods peace be with him) then reigning. This *Darmasfel* had lifted up himself, and was grown great, and had subdued Kings, which had happened because the Devil (whom God curse) had called him to the worship of the Stars, and to the Religion of the *Sabeans*; insomuch that he had made Idols, and had built Temples to them, wherein he served them. They say no man got out

out of the bowels of the Earth so many Precious stones, Pearls, and other Minerals, as this King did. He was very severe to the Prophet of God *Noah*, and endeavoured much to do him harm; but God prevented him, and preserved the Prophet. *Darmasel* had lived 300 years when God sent *Noah*, who was then 150 years of age. He lived in his Nation according to what God had revealed to him 1000 years wanting 50; then he lived after the Deluge 200 years. He was the first Prophet that came after *Edrisus*, to whom God grant peace. His Law was to profess the Unity of God, to pray, to pay the Sacred Tribute, to observe Abstinence, and to fight in the way of God against the Children of *Cabel*. After that he called his Nation to God, and made them fear his chastisements. But they began presently to ill-treat him. Yet was it long ere they discovered his enterprize to King *Darmasel*, during which *Noah* was continually in the houses of their Idols and in their Temples. And when he said unto them, "My Friends, say there is no other God" then the true God, and that I am his  
Servant

‘ Servant and Apostle. h Tey put their  
 fingers into their Ears , and their  
 Heads into their Mantles , so dis-  
 pleasing was the discourse to them.  
 Then when he came to say , there is  
 no other God then the true God , the  
 Idols fell down with their faces to the  
 ground ; and then the People fell up-  
 on him and beat him till he fell down.  
 After that King *Darmasel* heard of  
 his carriage , and ordered him to be  
 brought into his presence, accompa-  
 nied by his own people , who held a  
 Ponyard to his Throat, and to whom  
 the King spoke thus : ‘ Is this he  
 ‘ who you say speaks reproachfully  
 ‘ of the Gods, and would destroy Re-  
 ‘ ligion ? Yea, replied they. Then  
 he said to *Noah* ; ‘ O *Noah*, what do  
 ‘ they here tell me of thee, that thou  
 ‘ opposest my Religion, and what thy  
 ‘ Fathers Children believe ? what  
 ‘ Magick is this whereby thou hast  
 ‘ made the Idols tumble out of their  
 ‘ places ? who taught thee this Do-  
 ‘ ctrine ? Great King, replied *Noah*,  
 ‘ were they Gods as you imagine, my  
 ‘ discourses could not hurt them, and  
 ‘ they would not have fallen out of  
 ‘ their places. For my part, I am  
 the

‘the Servant of God and his Apostle,  
 ‘Honour the true God , and imagine  
 nothing equal to him, for he sees you.  
 Thereupon *Darmasel* put *Noah* into  
 Prison till the Feast of the Idols  
 came , to the end he should offer Sa-  
 crifice to them. He also caused the  
 Idols to be returned into their places  
 on their Thrones , and made Oblati-  
 ons to them. Then when the time of  
 the Idol-Feast drew near , he com-  
 manded a Herald to assemble all the  
 the People, that they might see what  
 he did to *Noah*. Then *Noah* implored  
 the assistance of God against him, and  
 he was immediately troubled with a  
 great Head-ach and a Phrensie,  
 which continu’d a week, after which  
 he died. He was put into a golden  
 Coffin, wherewith a Procession was  
 made in the Temple of the Idols, his  
 Subjects weeping about him, and cur-  
 sing and railing at *Noah*. Then they  
 carried him (I mean the King) into  
 the Pyramids , and disposed him into  
 a Tomb which had been prepared for  
 him. He had appointed his Son to  
 be King after him. He brought  
*Noah* out of Prison, esteeming him a  
 distracted person , and forbid under  
 great

*Michael*  
 Son of  
*Darmasel*.

great penalties, his relapsing into the faults wherewith he was charged. *Noah*, Gods mercy to him, expected till the day of one of their great Festivals, on which they assembled themselves to serve their Idols. He then came to them and said thus, "Say "there is no other God then the true "God, and that I am his Servant and "Apostle. With those words the Idols fell down of all sides, and the people fell upon *Noah*, cruelly beating him, making several wounds in his head, and dragging him along the ground with his Face downwards. Then the Heavens and the Earth, the Mountains and the Seas cried vengeance to God, saying, ' O Lord, 'do you not see the cruel treatment 'made to your Prophet *Noah*? The Almighty and All-good God made them sensible that that cruelty was exercised on himself, that he would punish those Rebels, and do right to *Noah*. They afterwards carried *Noah* before the King, who spoke thus to him, 'Have not I already pardoned thee, and opened my Fathers 'Prisons, conditionally thou shouldst 'not return to thy faults? I am (replied



'plied *Noah*) a Servant , who does  
 ' what he is commanded. Who hath  
 ' given thee that command ? said the  
 ' King. My God, replied *Noah*. Who  
 ' is that God ? said the King. The  
 ' Lord of the Heavens and the Earth,  
 ' said *Noah*, the Lord of all Creatures.  
 ' And what hath he commanded thee?  
 ' said the King. He hath command-  
 ' ed me (replied *Noah*) to call you to  
 ' his service , and he commands you  
 ' and your Subjects to forsake the  
 ' Worship of Idols, and to follow the  
 ' ordinances of Prayer , payment of  
 ' the Sacred Tribute , and the obser-  
 ' vance of Fasting. And if we do it  
 ' not, said the King , what will be the  
 ' issue ? If he please (replied *Noah*)  
 ' he will immediately destroy you ;  
 ' and if he please he will give you  
 ' time to reflect on your ways till a  
 ' certain term. Let thy God alone  
 ' (said the King) and what he desires  
 ' of us, and do thou thy self give over  
 ' importuning us. How can I give  
 ' over (replied *Noah*) when I am a  
 ' Servant who does what is com-  
 ' manded him, and cannot disobey his  
 ' All-good and Almighty Master ?  
 Then the King (says the Author)  
 caused

*Saudib.*

caused *Noah* to be imprisoned, to make an oblation of him to the Idols, as his Father had done before. Presently after, *Saudib* who was a powerful Lord and a Priest, rebelled against the King, and attempted to deprive him of his Crown. The Wars which the King was engaged in against him diverted him from thinking on the business of the Prophet of God *Noah*, and obliged him to put him out of Prison, till he had the leisure to have him brought before him. He afterwards agreed with *Saudib*, by granting him a portion of the upper part of *Egypt*, and return'd to his Royal Palace. The Devil (Gods curse on him) soon began to solicit him to put the Prophet of God *Noah* to death, but Almighty God diverted him, so that the affaires of *Noah* were in different postures. The Son of *Darmasel* sent thereupon to all the Kings of the Earth, desiring them to send him all the Priests and Doctors, that they might dispute against *Noah*. They came to him from all parts, and disputed against the Prophet; but he baffled them all. Among others came to him the *Egyptian* Priest

Priest *Philemon*, of whom we have *Philemon.* already spoken, God shew him mercy. He disputed against him, and *Philemon* acknowledged the Unity of God, who directed him so that he became faithful, and embarked with *Noah* in the Ship. After that God revealed his will to *Noah* in these terms: 'Make *the Ark*, and the rest of the Verse. *The Arks.* 'How shall I make it?' said *Noah*. Then *Gabriel* came to him, and shew'd him the Model of it, ordering him to give him the Figure of a *Gondola* of glass. He was ten years a building of it, and he made it of the *Indian Plane Tree*, a hundred Cubits in length, according to the measure of his time, and fifty Cubits in height, and divided it into three Stories. The people of his Countrey in the mean time pass'd by him, and laughed and scoffed at what he did. Some brought to him their little Children, and charged them to beware of him. And sometimes the Children seeing him, endeavoured to hurt and disturb him. When *Noah* had compleated the Ship, he made the entrance on the side, and it continued lying on the ground seven Moneths, till they had offered up to their

their Idols three companies of those who had believed *Noah*. Then was the Decree of their chastisement confirmed, and God commanded *Noah* to put into the Ship two pairs of every species. 'Whence shall I be able to get all that?' said *Noah*. Immediately God commanded the four Winds to bring together about him all he had ordered to be put into the Ark; which they did. He took in at the first door the Wild and Tame Beasts, the Reptiles and the Birds; at the second (which was that of the middle) he took in Meat and Drink, and the Body of *Adam*, which was in a Shrine. Then he entered himself at the highest door with his children, and those who had believed in him. Relations agree not about the number of the Faithful who entered into the Ark; most affirm they were forty Men, and forty Women. When *Noah* and his Companions were got into the Ship, the news of it came to the King, who began to laugh at it, saying, Where is the water on which that Vessel is to Sail? They knew well enough that the Deluge was to come, but had no notice of the time of

of its coming, that the will of God might be fulfilled upon them. Upon that *Mechavel* the Son of *Darmasel* got on Horseback, with a party of his People, and went first to the Temple of his Idols, where he stayed a while, then went towards the place where the Ship was, with an intention to fire it. Being come near it he call'd *Noah* with a loud voice, and *Noah* having answered him, 'Where (said he) is the water which is to bear thee in this Ship? It will be immediately with you replied *Noah*, before you go out of this place. Come down (O *Noah*) said the King, and also those who are with thee. O unhappy Man! said *Noah*, turn to God, for behold his Chastisements are ready to fall upon you. These words incensed the King, so that he commanded fire to be cast into the Ship, upon him and upon his Companions. But immediately there comes a Messenger in great haste, telling him for news that a Woman heating the Oven to bake her Bread, water rush'd out of it as out of a great Torrent. Unfortunate Man! replied the King, how could water come out of a hot  
I 'Oven?

*Mechavel*  
would fire  
the Ark.

The De-  
luge.

‘Oven: Unfortunate King! replied  
 ‘Noah; ’tis one of the signs of my  
 ‘Lords wrath, which is descending  
 ‘on you and yours, according to what  
 ‘he hath revealed to me to threaten  
 ‘you withall. Another sign of the  
 ‘same thing is, that the Earth is go-  
 ‘ing to shake and to stagger, that the  
 ‘water is going to overflow it on all  
 ‘sides, and that it is going to spring  
 ‘up under the Horse’s feet on which  
 ‘you are mounted, even in the place  
 ‘where you now are. Immediately  
 the King was obliged to put back his  
 Horse from the place where he was,  
 seeing the water springing up under  
 his Feet by the permission of God. As  
 soon as he was got to another place,  
 behold his Messengers returning to  
 him, tell him that the water was very  
 much risen and augmented, which  
 forc’d him to a sudden departure, to  
 return with all speed to his Castle,  
 that he might take his Servants and  
 his Children, and dispose them into  
 the Fortresses which he had prepa-  
 red on the tops of the Mountains, and  
 where he had put in provisions as  
 much as he imagin’d would be neces-  
 sary. But presently the Earth began  
 to

to open, and the Feet of the Horses to enter into it, so that they could not get them out, which obliged them to get off, and to leave them there. In like manner the doors of Heaven were opened and let fall a great Rain, as if water had been poured out of great Earthen Pots, so that the waters overtook them ere they could recover the Mountains, and hindered their getting up to them. They jostled and thrust one another, and knew not which side to turn by reason of the violence of the Thunder and Lightning, and the greatness of the evil which was come upon them. The Women carried their Children at their backs, then when the water was come up to their mouths they cast them under their feet, and endeavoured to save themselves. Had God been disposed to have compassion on the Unbelievers, he would have been merciful to the Mother and the Child. One of *Noah's* Sons was with the King, the Son of *Darmasel*, when he came to fire the Ship. His Father cried out to him, 'O my dear Son, Embarque thy self with us. I will retire (said he) into a Mountain,

' which shall secure me from the wa-  
 ' ter. *Noah* answered him according  
 ' to what God had taught him, I  
 ' onely the mercy of God which  
 ' this day preserve any body from  
 ' chastisements. He was destined  
 misery and destruction, and he was  
 one of those who were drowned. The  
 water rose above the Earth 40 Cu-  
 bits, and above the Mountains  
 Cubits. All that was upon the  
 face of the Earth perished, the  
 and Signs therefore were defaced,  
 the permission of God there remained  
 only the Ark and those within it.  
 Those who adore the Stars affirm  
 nevertheless that there remained  
 some places upon the Earth  
 which the waters of the Deluge  
 reached not: but the *Mussulmans* deny  
 it. The *Persians* (whom God curse  
 say, the History of the Deluge is not  
 true, and make no mention of the  
 Prophecy of *Noah*, in regard they are  
*Magi* by Religion, and adore the Fire.  
 The *Indians* affirm in like manner  
 that there happened nothing of it in  
 their Countrey, and so also the Inha-  
 bitants of the Maritime Countries  
 and of most of the *Indian* Islands

Different  
 Opinions  
 of the De-  
 luge.

They



They say the Ark continued on the water six Moneths, that it Sail'd by all the Countries of the Earth, in the East, and in the West, and that one week it compass'd about the place of the square Temple. They had with them a large Sea-Pearl put on a Thread, by means whereof they in the Ship distinguished between Day and Night, and the hours of Prayer. They had also their Cock which Crew, to call up the People to Divine Service. It is written in the Law of *Moses*, that God swore by himself that he would not punish any Nation by the Deluge after the Nation of *Noah*.

I found (says the Author of this Book, *Murtadi* the Son of *Gaphiphus*, on whom God have mercy) in a Book (the greatest part whereof was torn out) the History of *Noah*, with considerable Additions and Augmentations, which I will fully set down here, to the end this Book may want no advantage which may raise its value with those who shall read it, or hear it read, with the direction and assistance of God. These Augmentations then relate, that the Patriarch, the

History of  
*Noah*, according to  
an ancient  
Book found  
by the Author.

Father of *Noah*, (Gods peace be with him) dreamt that he saw issuing out of his Mouth a fire, which burnt the whole Terrestrial World. He thereupon awaked much astonished. Some days after he dreamt again, that he was upon a Tree in the midst of a great Sea without Shores, which also astonish'd him very much. After that there being born to him a Son, the Prophet of God *Noah*, the good tidings of it spread over the whole Earth; and the Priest *Galoumas* related it immediately to *Mechavel* the Son of *Darmasel*, assuring him further that the Terrestrial world should perish in his time, that is, in the time of *Noah*, whose life was to be very long. The Priests knew also by their Sciences, that there would happen a Deluge, which should drown the Earth and its Inhabitants; but they always hoped to secure themselves from what should happen with King *Darmasel*. The King therefore commanded that there should be strong Castles built on the tops of the Mountains, that they might retire thither and be safe as they imagined. They built seven Castles of that kind,

kind, according to the number of their Idols, whereof they gave them the names, and graved thereon their Sciences. After that *Noah* being grown up, (God grant him peace and mercy) God sent him to them for an Apostle, and there happened to him what God himself relates in his Book. *Noah* was of delicate complexion, his Head was somewhat long, his Arms very large, as also his Leggs, his Thighs very fleshy, his Beard long and broad: he was large and thick. He was the first Prophet that came after *Edrisus*, and he is numbered among the famous Envoys for their constancy and resolution. He liv'd 1250 years. The Philosophers will not have him live so long, as differing among themselves about long lives. His law prescribed the profession of the Unity of God, and the Sacred Combat against those who opposed the establishment of his Religion, commanding the good and forbidding the evil, ordered the following of things permitted, and the avoiding of things forbidden, and the observance of purity and cleanliness. Almighty God had commanded him to induce his Nation

## The Prodiges of Egypt

to the profession of his Unity, to mind them of the good things they had received of him, and to raise in them a fear of his indignation. The History relates, that *Noah* was born in the Reign of *Mechavel*, the Son of *Darmasel*, and that being two hundred years of age *Mechavel* died, and had for Successor his son *Darmasel*, who was much addicted to the worship of the Idols, exalting them as much as lay in his power, and commanding the People to serve them well. In the mean time *Noah* began to Preach the Religion of Almighty God, going through the Market-places, the Assemblies, the Temples, the Inns, and calling the people to God. They kept his Preaching secret, and discovered nothing of it to King *Darmasel*, till such time as his enterprize having been observed, Men bewared of him, and the King heard of him. They say that *Mechavel* (God curse him) imprisoned *Noah* 3 years before he died; and that after his death his son *Darmasel* (who was his Successor) brought *Noah* out of Prison, and commanded him to forbear corrupting Religion, and exclaiming against the Gods. There

was

was among them for their seven great Idols a Feast which they celebrated every year ; during which they assembled to offer Sacrifices, and make Processions about the Idols. The time of that Feast being come, which is also the Feast of *Jagoth*, the people came together from all parts, and then *Noah* came to that Assembly, and having pass'd through the midst of the People ; and cry'd with a loud voice ; O Friends, say as I do ; There is no other God then the great God. The people put their fingers into their Ears, and their Heads into their garments, but the Idols fell at *Noah's* cry ; which obliged the men to fall upon him, and to beat him cruelly, giving him several wounds in the head, then dragging him along the ground, with his face towards the Kings Palace, into which they made him enter, and brought him before him. ' Have not  
' I done thee a favour (said the King)  
' in taking thee out of Prison, though  
' thou hast spoken against our Religion,  
' rail'd at our Gods, and forsaken  
' the footsteps of thy Fathers and  
' Grand-fathers ? Mean time thou  
' comest again to exercise thy Magick  
' against

' against the Gods, so as thou hast  
 ' made them to fall from their  
 ' thrones, torn from their stations,  
 ' and the places of their honour and  
 ' their glory. What hath forc'd thee  
 ' to this extremity ? If these Idols  
 ' (replied *Noah*) were Gods as you  
 ' imagine, they would not have fal-  
 ' len at my voice. Fear God, unhap-  
 ' py Prince ; turn to him, and believe  
 ' nothing equal to him ; for he sees  
 ' you. Who is he (said the King)  
 ' who has made thee so confident as  
 ' to speak to me in these terms ? I  
 ' will sacrifice thy Bloud to the Idols.  
 He thereupon commanded him to be  
 kept in prison till the day of the Feast  
 of *Fagoth*, that he might be sacrificed  
 to him ; and that the Idols might at  
 the same time be exalted to their  
 thrones. But he saw afterwards a  
 Dream which startled him, and obli-  
 ged him to order *Noah* to be put out  
 of prison, giving out among the peo-  
 ple that he was distracted.

*Noah* being afterwards 500 years  
 of age, had his son *Sem*, and after him  
*Cham*, and after him *Fam*, then *Fa-  
 phet*. Their mother was named *Nou-  
 bahe*, the Daughter of *Enos*, the  
 son

*Noah's  
 Wife.*

son of *Enoch*. *Noah* was afterwards a long time preaching to his Nation, yet could convert to the profession of the Unity of God but a small company of the meaner sort of people; wherefore they made this reproach to him, according to what God himself said to him, *Then hast been followed by the dogs of the people.* *Noah* was a Carpenter, and those who believed in him were of his own profession. He spent afterwards three Ages in preaching always to the people the Religion of Almighty God, without other effect save that they grew the more impious and insolent. Nay, they kill'd some of those who believed in him, and rifled their houses; and then God revealed to him, that of his Nation there would be no other Believers save onely those who had already embraced the Faith. *Noah* despairing of their Conversion began to pray to God against them, and to say, *O my Lord, suffer not upon earth any habitation of the Unbelievers.* Then Almighty God commanded him to build the Ship; then he smote them with Sterility, as well to the Fruits of the earth, as the Procreation of chil-

children, making their women unable to bring forth; and in like manner the Females of their Cattel incapable of generation, and withdrawing his benedictions from their Orchards and Agriculture. They invoked their Idols, but it did bestead them nothing with God. Then *Noah* began to build the Ship, and spent three years in cutting down *Indian* Plane-trees and polishing them, in making Nails and Pins, and providing whatever was necessary; then he set it together in the moneth of *Regebe*. Those of his Nation would needs pass by him as he was at work, laughing and making sport at him. After he had finished it, God commanded him to put into it two pairs of every *species*. Those who embarked with him of the sons of *Adam* and his own were *Sem*, *Cham*, and *Japhet*, and the others who belonged to him and were of his family. The Angels brought to him *Adams* Shrine, which was in the Countrey of *Tehama*, which is the Septentrional Territory of *Meta*. There was also with him in the Ark the *Egyptian* Priest *Philemon*, with his family and his daughters. The rest were of the



the children of his Father, and of his Grandfather *Edrisus*. After the chastisement was completed by the destruction of the Inhabitants of the Earth, that the Heaven had given a check to the Rains, that the Earth by the permission of her Lord had drunk up the waters, and that the Ark rested on Mount *Guedis*, they went out and built a City, which they called *The Match of Fourscore*, and which is at this day famous in its place, under the name of *Themanine*, which signifies *Fourscore*. *Themanine.* They say that the several Nations, though they were not ignorant of the Deluge, and that they knew well enough it was to come, yet could not learn of their Priests precisely the time of its coming; because it was the will of the Almighty and All-good God to punish them. The Mountains cast stones at them, and they knew not which way to turn to avoid the falling of the Rain and the Stones. They say also that the water which fell was hot and corrupted, as if it had come out of a boiling Pool of Sand. Some affirm, that the Ship continued on the water a hundred and fifty days; others, that it continued

2156 Years  
from *Adam*  
to the De-  
luge.

nued 11 Moneths, God knows how it was. Some affirm also that the Deluge happen'd in the Moneth of *Regebe*, and that the Ark rested on Mount *Gendis* the tenth day of the Moneth of *Macharram*. There were between the descent of *Adam* and the Deluge two thousand one hundred fifty six years. When God would restore the Earth to a good condition, he sent a wind upon the water which dry'd it, and put a stop to the Springs. The ordinary light return'd to the World, and the Sun and the Moon, and the Night, and the Day. Forty days after God commanded *Noah* to open the Ark. He opened it, and let out the Raven to see how low the water was. The Raven went out, and stay'd to feed on the Carrions of the dead, and returned no more. Whereupon *Noah* made imprecations against her, that she might always be a Stranger, and never a domestick Bird, and that it should feed on Carrions. Then he let out the Dove after her. She soon return'd with her feet dy'd with the slime of the Earth, which was grown hot. Wherefore *Noah* prayed God to preserve her swiftness

to her, and that she might be a domestic Bird, and belov'd of Men. He pray'd him also to give her patience to endure the loss of her young ones, and gave her his benediction; her feet have been red from that very time. He let her go seven days after, and she return'd bringing an Olive-leaf in her Beak; and told him for news, that there was not remaining on the surface of the Earth any Tree but the Olive-tree. They say, the Earth was dry the 27th. day of the 11th. Moneth of the year. After that God revealed to *Noah*, that he should let out the Beasts and the Repriles out of the Ark. *Noah* cry'd out so violently at it, that he fell into a Fever.

They say, those who were in the Ark were incommodated with the dung of the Creatures, which oblig'd *Noah* to give a cuff o'th'Ear to the Elephant, by vertue of which cuff the Elephant sneez'd and cast out a Hog, which took away that ordure. They say also that the Rats troubling them; *Noah* gave a box o'th'Ear to the Lion, who sneez'd out a Cat, which devour'd the Rats. Others say these stories were invented for pleasure

The Elephant sneezes out a Swine, the Lion a Cat.

pleasure sake, and that they are not  
 of faith, as having no grounds. *Noah*  
 came afterwards out of the Ark with  
 his four Sons, *Sem, Cham, Japhet, and*  
*Jacheton*, which is he whom God  
 gave him in the Ship. Then God  
 said thus to them; 'Multiply, fill  
 'the Earth, and cultivate it; I give  
 'you my benediction, and take my  
 'curse from the Earth, permitting it  
 'to bring forth its good things, its  
 'fruits and productions. Then he  
 added speaking to them; 'Eat that  
 'which is permitted and good, and  
 'shun what is impure, as Beasts sa-  
 'crific'd to Idols, or naturally dead,  
 'and Swine's Flesh, and whatever hath  
 'been Sacrific'd to any other than  
 'God. Kill no man, for God forbids  
 'the doing of it, unless it be by the  
 'way of Justice. . . . It is written in the  
 Law of *Moses*, that after they were  
 come out of the Ark and settled in the  
 Earth, God spake thus to them;  
 'Multiply and fill the Earth, let the  
 'Beasts of it fear and respect you, and  
 'all the Fowls in the Air, and all the  
 'Fish in the Sea. In the great *Al-*  
*coran* it is spoken of this in these  
 terms; Then it was said to him,  
 O Noah,

o Noah, descend out of the Ark in peace  
on our part; and the rest of the Verse.

Then *Noah* ordered them to built every one a Habitation, whereupon they built fourscore of them in the City, which is to this day called the City of *Themanine*, that is, *Fourscore*. They afterwards fell a Sowing and Planting of Trees. They had ready for that end the Seeds, the Corn, and the Fruit, which had been put up in the Ship; there was onely the Vine; that is the Tree which bears Grapes, which *Noah* wanted and could not find.

The Vine,  
and the  
part the  
Devil hath  
in it.

Whereupon *Gabriel* told him that the Devil had stolln it away, as having some part in it. *Noah* thereupon sent for him, and when he was present he said to him; 'O cursed Spirit, why hast thou done this? Because I have part in it, said the Devil. Divide it then between you, said *Gabriel*. I am content said *Noah*; I resign him the fourth part of it. 'Tis not enough for him; said *Gabriel*. Well, said *Noah*, I will take one half, let him take the other. It is not yet enough, said *Gabriel*; but he must have two thirds of it, and thou one. When therefore the juice of it shall

K

have

## The Prodigies of Egypt

' have boyld over the fire , till two  
 ' thirds thereof be consum'd , thou  
 ' shalt be allow'd the use of the rest ;  
 ' and inlike manner the Grape as well  
 ' new as dry, and the Viniger. As to  
 ' the surplufage which may inebriate,  
 ' it is forbidden thee and thy posterity ;  
 ' thou art not to expect any part  
 ' thereof from the Devil, nor to commence  
 ' any action against him for it. Then the Devil ( God hinder him  
 ' from doing harm) said thus to *Noah*,  
 ' (Gods peace be with him ; ) ' I am  
 ' oblig'd to you for the great kindness  
 ' you have done me , and for which I  
 ' shall not be ungrateful. O *Noah*,  
 ' beware of Envy, Intemperance, Avarice,  
 ' and Impatience. For Envy enclin'd me to make God incensed  
 ' against me, and was the cause of my  
 ' banishment out of Paradise. Intemperance made your Father *Adam*  
 ' transgress the Commandment of his  
 ' Lord, and eat the fruit of the Tree.  
 ' Avarice made *Cabel* kill his Brother *Abel* :  
 ' And Impatience brought you to make imprecations  
 ' against your Nation , which caused God to  
 ' bring destruction on all , and hath  
 ' given a relaxation of the pains I  
 ' took

‘took to deceive them. Then *Noah* caused the Shrine wherein *Adams* body was, to be brought into the Cave of Old Age at *Meca*, and left it there. The History relates, that when *Noah* took the Scorpion and the Serpent into the Ship with him, he pray’d his Almighty and All-good Lord, to take away their venom from them, which was granted. When therefore he put them out of it they spoke thus to him: ‘O Prophet of God, pray your Lord for us, that he would restore us our venom, and that we may make our advantage thereof against our enemies, and by means thereof defend our selves against those who would injure us. We promise you in requital, and in the name of God we grant, that whoever shall every day and every night pronounce these words, *God grant peace to Noah for ever*, we will not come near him, and will do him no hurt. *Noah* pray’d to his Lord, and he order’d the making of that agreement, and that security to be taken of them: and after he had done it God restored to them their venom, according to what he had ordain’d by his Providence,

*Noah's Shrine.*

The Venom of the Scorpion and the Serpent.

since no man can destroy what he has ordain'd, nor defer the execution of his Judgments. They say moreover that when the Chastisement was taken from the Inhabitants of the Earth, and that fair weather had succeeded the Clouds, *Noah* look'd up on high, and that having observed the Rain-bow, he said thus; What means this, O Lord? And that God answer'd him, This is an assurance to the Inhabitants of the Earth, that there shall be no more Deluge.

The Kings  
of Egypt  
before the  
Deluge.

The Kings of Egypt who Reigned before the Deluge, (says the Author) and were *Coptites*, are *Craos* the Giant, and his son *Tegares*, and his son *Mesram*, and his son *Gancam*, and his son *Garius*, and his son *Louchanam*, and his son *Chasalim*, and his son *Harsal*, and his son *Fadousac*, and his son *Semrod*, and his son *Fosedon*, and his son *Sariac*, and his son *Sabaloc*, and his son *Saurid*, who built the Pyramids, and his son *Hargib*, and his son *Menaos*, and his son *Ecros*. After that the succession from Father to Son was interrupted, which oblig'd the Egyptians to take for their King a certain man of the Royal House named *Ermelinos*, and after



after him *Pharaan*, who was the first *Pharaan*. who reigned insolently and tyrannically, and who gave the name to the *Pharaohs*. He was also the last of the Kings of *Egypt* before the Deluge.

The first of the Kings of *Egypt* after the Deluge was *Masar*, the son of *Mesraim*, (who is *Bansar*) the son of *Cham*, the son of *Noah*, to whom God grant peace and mercy. This *Masar* was son to the daughter of the Priest *Philemon*, who believed in *Noah*. For they say that *Pharaan* (the last of the Kings of *Egypt* before the Deluge) grew proud upon the earth, and treated his people insolently and tyrannically, taking away their goods, and committing Injustices, such as none had done before or after him; and shedding Mens blood by his continual murders. Nay, Kings themselves were afraid of him, and respected him. He it was who writ to *Darmasel* the son of *Mechavel* King of *Babylon*, and advised him to put *Noah* to death. *Darmasel* had already written to the Inhabitants of *Gueraca*, and of all the other Provinces, to know of them whether there were any other Gods besides the Idols; and

had related to them the History of *Noah*, and the Religion which he preached, and how he incited them to the worship of one onely God, different from those whom they adored. Everyone of them had rejected this, and had advised him to put *Noah* to death. But after God had commanded *Noah* to build the Ark, *Pharaan* King of *Egypt* writ to *Darmasel*, exhorting him to fire it; which *Darmasel* thought to do, but at the same time the Prince of the Priests of *Egypt* (*Philemon*) gave him other advice; and writ to him that he counselled him to leave it as it was, in regard that if what that man said was true, that is, what *Noah* said, the King should embarque with those of his house, and then put *Noah* to death that he might be no more troubled with him. The Learned of *Egypt* knew well that the Deluge was to come, but knew not how great it was to be, nor how long it was to continue on the surface of the earth. The Priest *Philemon* dreamt as he slept, that he saw *Emfos* (which is the City of *Masre*) overturned upon its Inhabitants, and the Idols falling with their Noses to the ground;

*Philemon.*

ground ; and that there descended from Heaven men armed with sharp-pointed Instruments of Iron, wherewith they beat the people ; and that he seemed to approach one of them, and spoke to him thus ; ‘ Why treat you the men after that manner ? Because (replied he) they are ungrateful and irrespectful towards their God, who hath created them, and gives them subsistence. Is there no means for them to be saved ? said *Philemon*. Yes, replied the other : those who would be saved are onely to apply themselves to him who hath built the Ark. *Philemon* awaked thereupon very much astonished. He had a wife and two children, a son and a daughter, and seven of his Disciples. He therefore settled his affairs, with an intention to go to *Noah*, Gods peace be with him. Then afterwards he saw another Dream ; He seem’d to be in a green Medow, where there were white Birds which smell’d of Musk ; and as he stood still to take a view of them, and to admire their beauty, one of them began to speak, saying to the rest ; ‘ Let us go, let us deliver the

‘ Believers. Whereupon *Philemon* said  
 ‘ to him, Who are those Believers ?  
 ‘ They are (replied the Bird) the men  
 ‘ of the Ark. He thereupon awaked  
 ‘ very much astonished and affright-  
 ‘ ed, and related that to those of his  
 House and his Disciples. Then he  
 went and spoke to the King in these  
 terms ; ‘ I have seen a Dream, ac-  
 ‘ cording to which if it please Your  
 ‘ Majesty to send me to *Darmasel* King  
 ‘ of *Babylon*, I shall know what that  
 ‘ man is who hath built a Ship in a  
 ‘ dry Countrey. I will discourse with  
 ‘ him, and dispute against him about  
 ‘ this new Religion which he preach-  
 ‘ eth, and would introduce, and will  
 ‘ inform my self of the truth of his  
 ‘ pretensions ; and I hope at length  
 ‘ to turn him out of the way which  
 ‘ he would have others to follow.  
 The King approved the design, and  
 ordered him to depart. *Philemon* then  
 left *Egypt*, with his Family and his  
 Disciples, and travelled till he came to  
*Babylon*, and discoursed with *Noah*,  
 Gods peace be with him, so as that  
 he found what he said to be true, and  
 believed in him, and followed his Re-  
 ligion. ‘ When God will put a man  
 into

into the right way (said *Noah*) no man can put him out of it. *Philemon* continued with *Noah* ever after, and ceased not to serve him and his Children, and his Family, and his Disciples, till they imbarqued with him in the Ark.

Mean time *Pharaan* (God curse him) *Pharaan.* continued his divertisements, and remained in his errour, unworthily treating the people of *Egypt*, and afflicting them by his Injustices and Murthers, which caused many Tumults and Spoils in the Countrey, and dearth of provisions, Men oppressing one another, and no body reproving vice. The Temples and the *Birbas* were lock'd up, and their doors full of dirt. The Deluge came upon them, and the Rain overwhelm'd them on Sunday the 24th. day of the Moneth, *Pharaan* being then drunk; so that he came not to himself till the water began to fasten on him. He started up of a sudden, and ran away as fast as he could; but his feet sunk into the ground, and he fell on his Face, and fell a roaring like a Bull, till the Unbeliever perish'd, he and all his Nation. Those who retired into  
some

Masar  
King of  
Egypt.

some Cave or other secret place perished there also. The water cover'd the *Pyramids* to the end of the Quadrature. The marks of it are manifest to this day. After the Deluge the first who Reign'd in *Egypt* was *Masar*, the Son of *Bansar*, the Son of *Cham*, the Son of *Noah*. The *Mussulmans* who follow the Traditions affirm, that this *Masar* was the first King of *Egypt* after the Deluge, and that he became so, having been before designed for it by his Grandfather *Noah*, which happen'd upon this, that *Philemon* intreated *Noah* to have a particular affection for him, and for his Family and his Children, and spoke to him thus: 'O Prophet of God, I am come to you out of desire I had to believe in God, and to follow your precepts; I have to that end forsaken my Countrey, and the place of my Birth, give me some Prerogative and Preheminence, which may cause me to be spoken of after I am. What do you desire in order to that? said *Noah*. I desire (said *Philemon*) that you would joyn my Family to yours, and that you would take this my Daughter

to

‘to be Wife to one of your Sons. *Noah* took her and married her to *Mesraim*, the Son of *Cham*, to whom she bore a Son, whom his Grandfather *Philemon* named *Masar*. When *Noah* would afterwards divide the Earth amongst his Children, *Philemon* spoke to him in these terms, ‘O Prophet of God, send along with me ‘this my Son, (meaning *Masar*) and ‘permit me to bring him into my own ‘Countrey, to shew him the Treasures ‘of it, and to teach him the Sciences ‘and remarkable things thereof. *Noah* sent him along with him, accompanied by some of his own House. He was a delicate young man, and they travelled during the great heat of the Sun, so that when they came near the Land of *Egypt*, *Masar* made a kind of Arbour of the Boughs of Trees, at the place now called *Garisa*, *Garisa*. that is to say, the Arbour, and covered it with the Grass he found on the ground. Near that place he afterwards built a City, which he called *Darsan*, that is to say, the Door of the Garden, about which they planted Trees, and sow’d the grounds, and made sweet smelling Orchards. Between

*Coptim*,  
Father of  
the *Cop-*  
*tites*.

*Maca*,

tween *Darsan* and the Sea-side there were tilled Fields and Gardens, and well cultivated grounds. *Masar's* people were mighty robust and valiant. They cut stones, and raised remarkable Buildings, and liv'd very much at ease for a long time. *Masar* married a Woman of the Race of the Priests, of whom he had a Son named *Coptim*, and he was the Father of all the *Coptites*. Afterwards at ninety years of age he married another Woman, and had by her Sons, *Coptarim* and *Asmoms*, and *Atribus*, who grew up and peopled the Land, and were prosperous therein. Their Cities were called from their names, and will be so call'd till the day of Judgment. They say the number of those who accompanied *Masar* was thirty Men, and that they built a great City, which they called *Maca*; for *Maca* signifies thirty; and that it is the City of *Memphis*. *Philemon* afterwards discovered to them the Treasures of *Egypt*, made them understand the writing of the *Birbas*, opened the Pyramids for them, and taught them the Talismans of their gates, and the ways to be obey'd by the Spirits appointed



pointed over them. He shew'd them the Mines of Gold and Silver, and Topazes, and Turqueses, and Esnadofammes. He taught them the Art of handling white and black Marble and Jasper, whereof they made their Vessels and Instruments, and the Pillars of their habitations. He writ down for them the Operations of the Art, which he attributed to a Man of his house named *Moncatam*, who practised Chemistry upon Mount *Ma-  
catam*. They say the origin of the art of working Marble (as well White as Black) came from Chemistry; in as much as the waters and essences, which they distill and circulate by their artifices, passing through the earthen vessels, he compos'd for them the white stone in Sand and Glass, and made the hard red stone for them of a soft stone and red Arsnick, or Sandarack and Pitch: he kindled a fire thereon, and ordered them by his wisdom. He made Mills for them in the ground, and caused these materials to be put into them; then the stones came out figured after what manner they desired in all sorts of vessels. Nay, they say that the stones were

*Monca-  
tam's Che-  
mistry.*

were soft with them from the break of day till the afternoon; and that they made what they would of them. *Philemon* taught them also to make Talismans, for there came out against them out of the Sea certain Creatures which threw down their Buildings, whereupon they made Talismans against those Creatures, and they never came afterwards. They built several Cities upon the *Roman* Sea, and among others that of *Racoda*, at the place where now *Alexandria* stands. They made in the midst of that City a little Turret upon pillars of Copper gilt, and set upon it a Mirrour consisting of a mixture of divers materials, in length and breadth five spans, and the Turret of the height of 100 Cubits according to their measure. When therefore any Enemy came against them, they made certain Operations on the Mirrour, then they made the rays of it fall on the Enemy, so that they burnt him. This Turret and the Mirrour remained there till the Sea reach'd and destroyed them. The *Pharos* also of *Alexandria* had not been made but for a Mirrour that was upon it, and disco-

Mirrour of  
*Racoda*.

*Pharos* of  
*Alexan-*  
*dria*.

discovered those who came against them from the *Roman* Countrey. One of the *Roman* Emperours prevailed so far by his artifices and great expences, that he destroyed it. It was of white Marble well design'd, and well wrought. They relate (says the Author, to whom God be merciful) that God promised *Noah* (Gods peace be with him) to hearken to him in a prayer he should make for his son, and that he deferred that prayer till the next morning ; at which time very early in the morning he was to call his son, and him of his sons who should readily answer him God would bless when he had prayed for him ; and he who answered not should not have that benediction. The readiest to answer was *Sem*, wherefore he prayed God for him and his posterity : and the most backward to answer were *Cham* and *Japhet*, wherefore he prayed God against them. *Masfar* the son of *Bansar*, the son of *Cham*, was an useful and serviceable Young man ; for which reason *Noah* cherished him, and he was always with him, never leaving him. Having therefore heard the prayer which *Noah*

ah

ab had made against his Grandfather  
 and his children, and the children of  
 his children, he fell a weeping, and  
 turned to *Noah*, and said thus to him ;  
 ‘ O Great Grandfather, I have heard  
 ‘ the Imprecations you have made  
 ‘ against my Grandfather *Cham*, and  
 ‘ against his children ; and yet for  
 ‘ my part I have been always obedi-  
 ‘ ent to you, and ready to serve you :  
 ‘ Pray therefore unto God for me.  
 These words pleased *Noah*, and im-  
 mediately he put his hand on his  
 head, saying ; ‘ O great God, behold  
 ‘ here one of my sons, who answered  
 ‘ me when I have called him ; bless  
 ‘ him, him and his posterity, and di-  
 ‘ vert from them weakness, and grief,  
 ‘ and affliction ; and give them gene-  
 ‘ rosity and valour, and drive away  
 ‘ far from them trouble, care, and dis-  
 ‘ pleasure. Arm the middle of their  
 ‘ bodies with girdles of Steel ; never  
 ‘ let them be disabled to perform the  
 ‘ Sacred voyage ; give them for their  
 ‘ habitation a Land whereof the air  
 ‘ is pleasant, the waters sweet, and the  
 ‘ pastures green ; which may be the  
 ‘ Mother of Nations, and the relief  
 ‘ of Men ; which may allure to it all  
 ‘ sorts

*Noah's*  
 Prayer for  
*Maſar.*

sorts of persons, Citizens and Coun-  
 trey-people, out of all the Plains  
 and out of all the Mountains, both  
 far and near; a Land that hath a Ri-  
 ver transcending all Rivers, where-  
 of the History may be the most ad-  
 mirable of Histories; from which  
 the Abysses of the Sea are derived,  
 which divides the Desarts of Coun-  
 tries with its pregnant surges and  
 swollen waves, from the remainder  
 of Countries to the Metropolis of all  
 other places; the chosen City, the  
 Countrey of fair ways, through  
 which the noble *Nile* flows with its  
 excellent waters, on which the eye  
 of the Almighty watches night and  
 day, supplied with springs and fair  
 waters; the Favourite of Heaven  
 in all its parts, adorned with a River  
 coming from Paradise, replenished  
 with the favours of the Gratificator,  
 and the mercies of the Merciful;  
 where Plants sprout forth and thrive  
 exceedingly, where there is abun-  
 dance of all sorts of good things,  
 and an affluence of all benedictions.  
 After that *Noah* prayed his Lord to  
 subject the Land to *Masar* and his  
 children, to sortifie them over it, and

to make it submissive to them, to assist them to cultivate it, and to relieve the Prophets among them. *Noah* (Gods peace be with him) was heard in all this. When *Masar* (says the Author) was near death, he made his Will in favour of his son *Coptim*. He had before divided the Land among his children, and had given *Coptarim* all the Countrey which reaches from *Copta* to *Syene*; to *Asmoumus*, what is from *Asmon* to *Memphis*; and to *Abribus*, all the flat Countrey from about *Saram* and the Fennes, as far as beyond *Barca*; so that he was Lord also of *Afric* and the *Africans*. He recommended it to every one of his children to build himself a City in his Country; and enjoyn'd them all together (at the hour of his death) to make him a Cave in the earth, to pave it with white Emeralds, to dispose his Body into it; and to bury with him whatever there was in his Treasuries of Gold, Silver, and Precious Stones; and to write thereupon such names as might divert any from approaching it. They made a Cave 150 Cubits in length, and in the midst a place of Assembly wainscoted with Plates

*Masar's*  
Tomb.

Plates of Gold and Silver, having 4 Doors, and over every Door a Statue of Gold, wearing a Crown beset with Precious stones, and seated on a Throne of Gold, the feet whereof were of Topaze. They graved on the breast of each Statue great names, able to divert any from approaching them, and disposed the body of *Masar* into a Tomb of Marble covered with Plates of Gold, and writ upon it, *Masar, the son of Bansar, the son of Cham, the son of Noah, died aged seven hundred years from the days of the Deluge.* He died without ever having adored any Idol, not broken with old age, nor troubled with sickness, nor having felt any evil or pain, nor afflicted with any sadness, care, or displeasure. They fortified him also with the great Names of *GOD*, which never permit such as are fortified therewith to fall into contempt, or be oppressed. They swore moreover the greatest of all Oaths, that none should come near him, unless he were a King who had 7 of his sons Kings; and not any of them a servant, or slave, or poor, or necessitous, who followed the Religion of the King.

the just Judge, that is to say, the true God, and believed the Prophet of the Merciful, sent with the *Alcoran* to bring the World to the Faith in the last times. They also placed near him a thousand pieces of Topaze made round about him, and a thousand Statues of precious Stones of great value, and *Gernes* or great Vessels, containing the Sciences of the Divine Art, and the secret Drugs, and the admirable Talismans, and Ingots of gold in great heaps, like sand or stones. They cover'd that Cave with great stones and sand spread thereon, between two Mountains opposite one to the other.

Kings of  
Egypt after  
the Deluge.

The first King of Egypt who Reign'd after the Deluge was *Masar*, the son of *Bansar*, the son of *Cham*; after him Reign'd his son *Coptim*, then his son *Coptarim*, then his son *Budesir*, then his son *Gadim*, then his son *Sedathe*, then his son *Mancaos*, then his son *Casaos*, then his son *Marbis*, then his son *Asmar*, then his son *Citim*, then his son *Elsabas*, then his son *Sa*, then his son *Malil*, then his son *Hadares*, then his son *Cheribas*, then his son *Calcan*, then his son *Totis*, whom



whom the *Arabians* call *The Just*. For this is the *Pharao* of *Egypt*, who had conversation with the Beloved of God *Abraham*, (Gods peace be with him) as also with *Mahumet*, and Mercy, and who by force would have taken away from him his Wife *Sara*, which happen'd thus: The Beloved of God, (Gods peace and mercy be with him) after God had destroy'd the cursed *Nimrod* his enemy, took his Journey out of the Land of *Gueraca*, and came to *Egypt*, accompany'd by his Wife *Sara*, (Gods peace be with her) and left *Lot* behind him in *Syria*. *Sara* was one of the most beautiful Women in the World; they say *Joseph* (Gods peace be with him) inherited her Beauty. *Abraham* therefore (says the Author) being come he and his wife into *Egypt*, the Guards who were at the City-gate having seen *Sara* admired her beauty, and went presently to give notice of it to King *Totis*, and said to him; There came into the City a man of the Eastern Countrey, accompany'd by a Woman the most beautiful and most handfom that can be seen. Immediately *Totis* sent for *Abraham*, and said to him, Whence

History of  
*Abraham*  
and *Totis*  
King of  
*Egypt*.

are you? Of *Gueraca*, reply'd *Abraham*. The King enquired further of him concerning his business, and he gave him an account thereof. Then he said to him, 'What relation hath that woman to you? She is my Sister,' said *Abraham*. Then the King said to his Visier, Bid him bring her to me, that I may see her. That displeased *Abraham* very much, but it was not possible for him to disobey; yet he knew that God would not permit any dishonour to happen in his Family; he therefore said to *Sara*, 'Go your ways to the King, but without fear or troubling your self, for you are under his tuition who hath created you, who will divert from you whatever you may be afraid of, and will assist both you and me with his favours.' But what would the King with me (said *Sara*) more then with you? I hope (said *Abraham*) it will be nothing but what is good, with the help of the Almighty. They therefore conducted *Sara* to *Totis's* Palace, accompany'd by *Abraham*. The King having seen her was surpriz'd with her beauty and behaviour, and said to *Abraham*, What is this Woman

Woman to you? She is my Sister, reply'd *Abraham*. He meant his Sister in God, according to the Religion which he professed. Whereupon *Abraham's* heart felt the ordinary sentiments of a jealous man; he wished he had never come into *Egypt*. Then he began to say, 'O God, suffer not the Family of *Abraham* to be dishonoured. At which words the Veils and the Curtains were drawn before him, so that he saw *Sara* speaking to the King. The King put forth his hand to touch her, but she presently said to him, If you put your hand on me you are undone. Accordingly even before the Kings hand was quite come to *Sara*, and had touched her, that hand shrunk up, all the Kings members shook, and Death presented it self on all sides. He continued immoveable, not able to stir, and spoke thus; 'O Woman, deliver me from the evil that is fallen upon me, and go whither you will. I will do it (said she) conditionally you do not renew your attempt against me. I promise it, reply'd the King. Whereupon she prayed God for him, and God delivered him from the evil

which had happen'd to him. He recovered his health, and said, Certainly he is a great Lord whom you adore; that is manifest. Then he enquir'd of her who *Abraham* was, and of what Religion. He is the darling of God; (reply'd she) his Religion is the profession of the Unity of the Almighty, and he is my Husband. He told me (reply'd the King) that you were his Sister. He told you truth (said *Sara*) for I am his Sister in God, and so all who make profession of our Religion are our Brethren in God. Yours is a noble Religion, reply'd the King. He afterwards sent *Sara* to his Daughter *Charoba*. That young Virgin was ingenious, handsom, and well-inclin'd, as much as could be wish'd; and therefore she made great account of *Sara*, took her into her affection, honoured her much, and gave her a very kind reception; nay, she sent her precious Stones of great value; and Money, and rich Garments. *Sara* brought all to *Abraham*; but he told her she should restore them, and that they needed them not. *Sara* therefore returned all to *Charoba*, who was much

*Charoba*  
*Tutis's*  
 Daughter.

much astonish'd at it, and acquainted her Father with it; who thereupon doubled the admiration which he had for the Beloved of God, seeing him refuse things which any other would have eagerly sought, having any means to obtain them. He therefore esteemed and honoured him much, and said to his daughter, 'These are persons of good repute, who come out of a House full of purity and sincerity, and great prudence, and are not covetous of perishable goods. *Charoba*, do whatever you can imagine best to honour them. *Charoba* afterwards bestowed on *Sara Agar*, who is the Mother of our Father *Ismael*, Gods peace be with him. As she gave her her, she said to her *Hacagare*, that is to say, *Behold thy recompence*: for which reason *Sara* call'd her *Agar*. She was a *Coptess* by Nation, and one of the handsomest young maids of her time, Gods peace be with her. After that the Beloved of God being resolved to return out of *Egypt* into *Syria*, *Charoba* provided for them several Baskets of Conserves, and other excellent things to eat, saying; *This is onely for your better Provision by*  
the

the way, and not to enrich you. Sara told Abraham of it, who said, that as to that he would accept of it, and that there was no hurt in receiving it of the Princesses. Charoba caused it to be loaden on Mules, and afterwards caused them to mount thereon, sending along with them some of her people to conduct them, and to wait on them, till they were got out of the Land of Egypt. Having travelled a good part of their Journey, Abraham said to Sara, 'Give us to eat some-  
' what of that which the Princesses of  
' Egypt gave to you. Sara set the Baskets before him, and he did eat thereof; he and those of his Company: but when they came to the last Basket, they found it full of several sorts of Jewels, and precious Stones, and Garments. Whereupon the Beloved of God said to Sara, 'The  
' Princess of Egypt hath deceived us,  
' and hath carried her business so as  
' that we have brought away of her  
' goods. Great God, give her subtil-  
' ty against those who will do her  
' hurt, and strive with her for her  
' Land; bless her in her Countrey,  
' and in her River; make that Coun-  
' trey

Abraham's  
Prayer for  
Charoba.

they a place of safety and prosperity. When the Beloved of God (said the Author) was come into *Syria*, he spent those Presents in Pious works, lodging Pilgrims, and making the Well which he ordered to be common. He also bought Flocks, which he design'd for Travellers, for the Poor and Necessitous, for Passengers, for the Lame. God gave them his benediction, and caused them to multiply. *Sara* put up a little thereof for two Children which she had. *Totis* King of *Egypt* lived after that till such time as *Agar* sent to him out of the Countrey of *Meca*, to acquaint him that she was in a barren Land, that she had a famous and renowned Son, and that there were about her a great number of *Arabians*, whom the barrenness of the Countrey had quite chang'd, and that she intreated him to relieve her with some provisions. To that end *Totis* caused a Chanel to be made in the Eastern part of *Egypt*, at the foot of the Mountain, and brought into it the water of the *Nile*, so that it might carry Vessels into the salt Sea, which is the Chanel of the Red Sea. By that way he caused Wheat to be sent

A Chanel  
out of the  
*Nile* into  
the Red  
Sea.

to

Totis called  
T.e. Just.

to *Agar*, as also all sorts of Corn, and Presents. They went by water as far as *Gedde*, and thence they were carried to *Meca* on the backs of Beasts. By these means God long preserved alive the Inhabitants of *Meca*, which obliged them to call that King *The Just*, as having performed the promise he had made them, and given great testimonies of the affection he had for them. They say also that *Agar*, after her delivery of *Ismael*, (Gods peace be with him) sent to *Charoba* to acquaint her with the news of her Lying-in; whereat she was very glad, and sent her abundance of Jewels, and Gold, and *Egyptian* Linen to dress her Son withall. Out of one part of these Presents she established a Porter in the square Temple. Nay, they say that all the Ornaments of the square Temple, which were put into it at that time came from *Egypt*, Presents from *Totis* and his daughter *Charoba*.

The History relates, that *Totis* desired the Well-beloved of God to desire of God his benediction for his Countrey. *Abraham* therefore prayed God for the Inhabitants of *Egypt*, and



and gave his benediction to its *Nile*,  
and assured *Totis* that his posterity  
should reign there, and be Masters  
thereof to the last times age after age.  
They relate that *Totis* was the first  
called *Pharao* in *Egypt*, because he was  
cruel and bloody, and put many peo-  
ple to death, even of his nearest Re-  
lations, and those of his own House,  
and that out of the envy he bore  
them, fearing the Crown should be  
taken away from his daughter after  
his death, for he had no other chil-  
dren. She was of a milde and good dis-  
position, and a great Wit. She always  
endeavoured to prevent the shedding  
of blood, but could not prevail:  
wherefore she was at last afraid they  
would take away the Crown from  
him, seeing him extremely hated by  
all people, which made her resolve to  
dispatch him by poison, after he had  
reigned 70 years. *Totis* being dead,  
the people could not agree upon  
whom they were to make King in  
his stead. Some said they should  
take in some of the Progeny of *Abri-  
bus*, because they had anciently reign-  
ed: but one of the Visiers began to  
speak thus; 'My Friends, *Charoba*

*Totis* a Ty-  
rant, the  
first of the  
*Pharaos*.

*Charoba*  
poisons her  
Father, and  
reigns after  
him.

is

‘ is a woman of understanding : be-  
‘ fides, ſhe has delivered you from this  
‘ Tyrant, out of the extraordinary  
‘ kindneſs ſhe had for you. More-  
‘ over, the good man that came from  
‘ *Syria* and his wife alſo have given  
‘ her their benedictions. If you give  
‘ the Crown to any other, you will  
‘ repent you of it. The people in-  
‘ clined to this advice, and thought  
‘ that counſel good. Moſt of the  
‘ Grandees of *Egypt* followed it ; ſo  
‘ that *Charoba* did her work, and that  
‘ Viſier made her Queen. After that  
‘ ſhe ſate in the Royal Throne, made  
‘ great Liberalities, and promiſed much  
‘ happineſs to the people. She ho-  
‘ noured the Souldiery, gave them  
‘ great gifts, and doubled their Pay.  
‘ She in like manner honoured the  
‘ Priests and the Sages, and the chief-  
‘ eſt among the people ; made great ac-  
‘ count of the Magicians, and height-  
‘ ned their rank, and cauſed the Tem-  
‘ ples to be rebuilt and enlarged. She  
‘ was afterwards many years Queen  
‘ of *Egypt* by the benediction of *Abra-  
‘ ham*, (Gods peace be with him) and  
‘ not attacked by any Enemy who  
‘ was not preſently overcome and ſub-

subdued by her with the assistance of God.

*Gebirus* the *Metapheguian* came to give her a visit: he encamped in the Land of *Balca*, and had a Brother named *Gebrim*, taking his name from him: they were two Giants of the remnant of the *Gadites*. When *Gebirus* fate down on the ground upon the sand, those who were in the midst of the Sea saw him. He had a Kive 30 Cubits about, which being filled full of meat for him he eat up all; then they filled it with wine, and he drank it off. He happened to have the plague in his body, which put him to great pain, increasing every day; whereupon his Physicians advised him to send some of his people about the Countrey to find out for him a soil, whereof the Air and Waters were agreeable to his Temperament. These gave him an account of the Countrey of *Egypt*, which obliged him to come thither, after he had drawn up his Forces together, and distributed Money and Arms among them. He brought along with him 4000 *Gadites*, every one of whom carried a stone of the breadth of the Nile of

History of  
*Gebirus*  
and *Chaboba*.

of *Egypt*. He travelled so long till he got near the Land of *Egypt*, and approached it at that part where the Queen was willing he should, for he did not contradict her in any thing, his design being to get her to marry him; and by that means make him King of *Egypt*: or (if she denied him) to dam up with the stones the course of the *Nile*, and turn it into another Countrey, and so make the *Egyptians* die of hunger and thirst. *Charoba* sent to him a Seryant-maid she had, one who managed her affairs, a very subtile Wench, a great Enchantress, and a Cheat: she saw with him huge Boies, which there was no means to overcome by fighting; wherefore she advised her Mistress not to engage into a war against him: 'I shall endeavour rather (said she) to defeat him by some stratagem, and to carry the business so as that he may neither hurt you nor your Subjects. After that she took along with her what was most pleasant in *Egypt*, Conserve, i.e. Garments, sweet Scents, Arms, Gold and Silver; and with all this desired permission to visit *Gebirns*, which was soon granted her. She pre-

presented to him all these Rarities, which he willingly received: Then she told him that the Queen of *Egypt* was in Love with him, and desirous to Marry him, and far from refusing so advantageous a Match. This news made him jocund, and put him into a good humour. He return'd her this answer; ' Promise the Queen ' from me for a Marriage-gift what ' you please your self. The Queen ' (reply'd she) needs not any thing of ' yours, since your affairs will hence ' forth be common; but she desires ' of you instead of a Marriage-pre- ' sent, that you cause a City to be ' built in her Land, on the side of the ' *Roman* Sea, that it may be an honor- ' able mark to her to the end of the ' World; and that it may be a disco- ' very of your power; and that you em- ' ploy in the Building of it these ' Stones and these Pillars which you ' have brought with you to dam up ' the Chancel of the *Nile*. He grant- ed her Request, and entered into the Land of *Egypt* with his Forces, and founded the City on the West-side, at the place where now *Alexandria* is; to that end encamping himself and his

*Alexandria.*

M

Army

Army on the *Roman* Sea-side. *Charoba* sent him several sorts of Presents and Refreshments. *Alexandria* was then ruin'd, ever since the *Gadites* went out of *Egypt*: for it had been founded by *Sedad*, the Son of *Gad*, who had a design to bring thither whatever was most precious in all the quarters of the Earth, for he was the Monarch of the World East and West. But the Destroyer of Castles prevented him, I mean Death, which none can divert or avoid; yet were there some tracks of it as some affirm. *Gebirus* caused to be brought thither the Stones, and the Pillars, and assembled the Artists and the Engineers.

*Charoba* sent him also a thousand Handy-craftsmen. He spent a long time in Building, so that his money was exhausted; and his people could do no more. For when they had built and made some advancement, as soon as the evening was come, while they took their rest in the night, they were astonish'd in the morning, that they could find no sign of what they had done. For there came out of the Sea certain people who took away all into the salt waters. *Gebirus*

was

was extremely troubled and afflicted  
thereat. Charoba sent him a thousand  
Goats or Sheep, which were milk'd  
for the Kings Kitchen. They were  
kept by a Shepherd belonging to Ge-  
hirin, of whom he had received that  
charge. This Shepherd led them out  
to graze, accompany'd by a great  
many other Shepherds, upon the Sea  
side. One day this Shepherd (hav-  
ing put the Beasts into the custody of  
the other Shepherds, who obeyed  
him) being a beautiful person, and of  
a good Aspect and Stature, saw a fair  
young Lady issuing out of the Sea,  
which came towards him, and being  
come very near him saluted him; he  
return'd the salutation, and she began  
to speak to him with all imaginable  
courtesie and civility, and said to him;  
Young man, would you wrestle with  
me for something which I should lay  
against you? What would you lay?  
repl'y'd the Shepherd. If you give  
me a fall (says the young Lady) I  
will be yours, and you shall dispose  
of me as you please; and if I give  
you a fall, I will have a beast out of  
your Flock. Content, said the  
Shepherd; and thereupon he went

The  
Nymph  
Marina.

towards her, and she came towards him. He began to wrestle with her, but she immediately flung him, and took a beast out of the Flock, which she carried away with her into the Sea. She came afterwards every evening, and did the like, so that the Shepherd was over head and ears in love with her. The Flock diminish'd, and the Shepherd himself pin'd away. One day King *Gebirus* passing by the Shepherd, found him sitting near his Flock very pensive, which oblig'd him to come nearer him, and to speak thus to him: 'What misfortune hath befall thee? Why do I find thee so fallen away? Thy Flock is so too, it diminishes and grows worse, and worse every day, and gives less Milk than ordinarily it used to do. Thereupon the Shepherd told him the story of the young Lady. He was astonish'd at it, and said to him; 'At what time does this Lady come thus to see thee? In the evening (reply'd the Shepherd) when the Sun is ready to set. Upon that *Gebirus* lighted off his Beast, and said to the Shepherd; 'Take off thy Garment and strip thy self. The Shepherd obey'd, and the King



King put on the Shepherds garment, clothed himself like him, and sate in his place. A while after behold the young Lady, who was already come out of the Sea, comes to salute him. He returned the salute, and she said to him, 'Wilt thou wrestle any more on the same terms we have done already?' 'With all my heart, said the King. Immediately she came near him, and endeavoured to cast him down; but *Gebirus* gave her a fall presently, and violently crush'd her. Whereupon she said to him, 'You are not my ordinary match. No, said the King. 'Since I cannot avoid being taken (said she) put me into the hands of my former match; for he has treated me courteously, and I have tormented his heart many times: meantime he hath captivated me as I have captivated him. In requital I will teach you the way to complete this Building, as you desire. After therefore he had put her into the hands of the Shepherd, he desired her to tell him whence came that which happened every day to his Building; and if there were any means to make it continue in that condition whereto

they brought it. 'There are, reply  
 ' she, but know, great Prince, that the  
 ' Land of Egypt is a Land of Enchan-  
 ' ters, and that the Sea there is full of  
 ' Spirits and Demons, which assist  
 ' them to carry on their affairs, and  
 ' that they are those who take away  
 ' your Buildings. But what means is  
 ' there to prevent it? said the King.  
 ' To do that (said she) you shall make  
 ' great Vessels of Transparent glass,  
 ' with Covers thereto, which may  
 ' keep the waters from entering in; and  
 ' you shall put into them Men well-  
 ' skill'd in Painting, and with them  
 ' Meat and Drink for a week, and  
 ' Cloaths, and Pencils, and whatever  
 ' is necessary for Painting. Then you  
 ' shall stop the Vessels well, after you  
 ' have fastened them at the top with  
 ' strong Cords, and ty'd them to the  
 ' Ships, and then you shall let them go  
 ' into the Sea like Anchors, and you  
 ' shall put at the top of the cords little  
 ' Bells, which the Painters shall ring;  
 ' and then I will tell you what it is re-  
 ' quisite that you should do. Gebir  
 ' did all she had ordered him, he cau-  
 ' sed the Vessels to be made, and  
 ' brought the Painters before her, who  
 ' heard

Painters in  
 the bottom  
 of the Sea.

heard all she said to him ; then he promised them great wealth and honours, and they promised him to do his business. They therefore put these Vessels to the bottom of the Sea , after they had stopped them well above, and fastened them with cord, and left them there a week : after which the Painters rung the Bells, and presently they were taken out of the water, and they opened the Vessels , out of which they took along with them the Draughts they had made. The King presented them afterwards to the young Lady *Marina* , and she said to them , ‘ Make now Statues of Copper, and Tin, and Stone, and Earth, and Wood , resembling your Draughts , and set them on the Sea-side , before the Buildings you shall make : for then the Beasts of the Sea , when they shall come out to demolish your Buildings as they are wont, seeing those Figures, will imagine that they are companies of Demons like themselves, come to fight with them , and they will presently return to the place whence they came. The Painters and Gravers did so , and by that means *Gebirus*

The Seven  
Tombs.

completed his Structure as he desired.  
After that he spoke thus to the  
Nymph, Behold all the Money we  
had hath been expended in the Building  
of this City; know you not where  
there is some Treasure in this Land?  
for the City is not yet finished, and  
we have no more Money. There  
is (reply'd the Nymph) in this ruin'd  
City (she meant *Alexandria*) on  
the one side of your Building an  
empty round place, and about that  
place there are seven Pillars, with a  
brazen Statue standing on the top of  
each of them; Sacrifice to every  
one of those Statues a fat Bull, and  
cause the Pillar under it to be rubb'd  
with the blood of the Bull, then  
perfume it with the hair of his Tail,  
and with somewhat you shall cause  
to be shaved from his Horns and his  
Hoofs, and speak thus to it: Behold  
the Offering I make to thee, let me  
therefore have what is about thee.  
Having done and said this, measure  
from every Pillar, on that side that  
the Statue upon it shall have its face  
turned, the space of a hundred Cubits,  
then cause people to dig there.  
You shall do all this when the Moon  
is

is at full, and *Saturn* direct. After  
'you have digg'd fifty Cubits, you  
'will find a great Floor; cause it to  
'be rubb'd with the gall of the Bull,  
'then taken away; for thence you  
'will descend into a Cave 50 Cubits  
'in length, at the end whereof you  
'will find a Store-house made of  
'stone, and made fast with a Lock,  
'the Key whereof shall be under the  
'Threshold of the Door; take it and  
'rub the Door with what shall be left  
'of the Bulls gall, and perfume it  
'with the shavings of the Horns and  
'Hoofs of the same Animal, and the  
'hair of his Tail; for then it shall  
'open. You shall afterwards expect  
'till the Winds that shall be within  
'get out; when they shall be calmed,  
'enter; for you will meet with an  
'Idol of Brass, having about its neck  
'a plate of the same metal, on which  
'you will find written whatever is in  
'the Store-houses, of Silver, precious  
'Stones, Statues, and other Wonders.  
'Take thereof what you please, but  
'make no stay before a dead person  
'whom you shall find there, and let  
'not what there is upon him of Je-  
'wels and precious Stones give you  
'occasion

' occasion of envy. Do afterwards as  
 ' much to every Pillar and its Statue,  
 ' you will find there again as much  
 ' Wealth in a like Store-house; for  
 ' they are the Tombs of seven Kings  
 ' buried with their Treasures. *Gebirus*  
 having heard this discourse of the  
 Nymph was extremely satisfy'd. He  
 punctually did all she had said to him,  
 and found great wealth, which can-  
 not be described, and abundance of  
 rare and admirable things. By this  
 means he completed the Building of  
 the City, which coming to the know-  
 ledge of *Chareba*, she was very much  
 displeased thereat, and fell into a great  
 disturbance. For her intention was  
 only to weary out the King, and to  
 reduce him to an impossibility. They  
 say that among other Miracles which  
*Gebirus* found there, there was a little  
 golden Cabinet, seal'd up with an un-  
 known Seal, and that having open'd  
 it, he found in it a Box made of red  
 precious Stones, and full of a green  
 Powder, in the form of a *Collyrium*,  
 (or Eye-Medicine) the mouth of  
 which Box was in like manner stop-  
 ped with a green Emerald, and that  
 upon the Cabinet there was written;

He

He who shall use this Collyry shall grow young again, his hair shall grow black again, and his sight shall be cleared, that he shall be able to see all sorts of Spirits. He there found also the Figure of an *Ichneumon* (or Egyptian Rat) made of Gold, which being exposed to the Air the Sky was overcast, and immediately there came Rain. He there found moreover a Seat of Marble, on which there was the Figure of a Raven, made of a black Stone, which being questioned spoke, and answered to what was asked of it. They say that in each of those Store-houses there were ten Miraculous things, which it would be long to declare one after another; wherefore we shall content our selves with what we have briefly said thereof. After *Gebirus* (saith the Author) had acquitted himself of the Building of the City, he sent the tidings of it to *Charoba*, and invited her to come and see it. It was her Nurse who brought her the news, and withall said to her, ' Fear not, nor give your self any trouble concerning him. Then presently she carried to *Gebirus* a piece of Tapistry of great value, and said to him; ' Put this on  
the

*Charoba's*  
Nurse de-  
feats *Gebi-*  
*rus* and his  
Army.

' the Seat in which you shall sit , and  
 ' afterwards divide your people into  
 ' three parties , and send them to me  
 ' that I may give them a Treatment  
 ' such as they deserve. When the  
 ' first party shall be about a third part  
 ' of the way, you shall send away the  
 ' second , then afterwards the third,  
 ' to the end they may be near us dis-  
 ' persed in the Countrey for our safe-  
 ' ty. He did so, and in the mean time  
 she continued sending to him precious  
 Household-stuff , till such time as she  
 knew that they were upon their way,  
 and that he had sent to her the third  
 part of his Army. Then she caused  
 to be set for them Tables , replenish'd  
 with Poisoned Meats and Drinks, and  
 when they were come to the Tables,  
 her Servants Men and Maids made  
 them stay and sit down to eat, standing  
 all about them with Umbrells or  
 Fans ; so that they all died from the  
 first to the last. They afterwards  
 quitted that Post , and passed to the  
 other , where the second party met  
 them , whom they treated after  
 the same manner. Then they re-  
 moved to the third , and serv'd them  
 as they had done the others, so that all  
 died.



died. After that she sent word to the King, that she had left his Army in her own City, and in her Castle and thereabouts, for the safety of her Women; and that she would be served by his Attendants, who should be about him ready to obey him. Accordingly she went to his Palace, accompanied by her Nurse and some of her meaner Women, who were with her, and carried Perfumes in Porcelain Dishes. He rose up and went to meet her, and immediately her Nurse put about him a sumptuous Robe, but poisoned, which she had prepared for that purpose; and blew a Fume into his face, which in a manner deprived him of his senses; then she sprinkled him with a water which she had, which loosened all his members, and dislocated all his joynts, so that he fell to the ground in a swoond. Then she opened his veins, and emptied them of all his blood, saying, The blood of Kings is an excellent remedy. Her Nurse came up to him, and said to him, 'Is the King well to night?' 'Mischief on your coming hither, (replied he;) may you be treated accordingly.'

' cordingly. Do you stand in need  
 ' of any thing (replied she) before you  
 ' taste death. I do, said he; I would  
 ' intreat thee to cause these words to  
 ' be engraved upon one of the pillars  
 ' of the Castle: I Gebirus the son of  
 ' Gevirs the Mutaphequian, who have  
 ' caused Marble to be polished, and the  
 ' hard red stone and the green to be  
 ' wrought; who have been possessed of  
 ' Gold and Precious stones; who have  
 ' built Palaces, and raised Armies; who  
 ' have cut through Mountains; who have  
 ' stopped Rivers with my arm: with all  
 ' this my power, and my might, and my  
 ' prowess, and my valour, I have been  
 ' circumvented by the artifices of a Wo-  
 ' man, weak, impotent, and of no worth;  
 ' who hath deprived me of my understand-  
 ' ing, and taken my life, and discomfited  
 ' my Armies. Whoever therefore is de-  
 ' sirous to prosper, though there be no pro-  
 ' sperity in this world, let him have a care  
 ' of the widely subtilties of Women. This  
 ' is the advice I give those who shall come  
 ' after me. I have no more to say. Cha-  
 ' roba thereupon commanded his head  
 ' to be cut off, and that it should be set  
 ' upon the gate of the City of Memphis;  
 ' which was put in execution by her  
 ' peo-

people. After that she caused the Tower of *Alexandria* to be built, and to be graved thereon her own name, and that of *Gebirus*, and what she had done to him, and the time when the City had been built. Her fame came to the ears of Kings, who respected and esteemed her, and made submissions and proffers of obedience to her. She did since that many miraculous things in *Egypt*: among others she caused Castles and Bridges to be made upon the Frontiers, and put Garrisons of Souldiers therein, to be a Guard, and to repell Enemies on which side soever they came to plunder them. They say that *Gebirus* made this discourse to her at the point of death; ‘O *Charoba*, triumph not at my death, for there will happen to thee a day like this, and yet much longer: such is the custom of Fortune. She troubled not her self at what he said, but she had not lived above a year after him, when having imbarqu’d upon the *Nile* in a small Vessel which she had, to take the air by Moon-light, on one side of the Pyramids; and being afterwards gone ashore to ease nature, attended by her

*Charoba's*  
Death.

her Men and Women-servants who were about her: whilst she was in the height of her mirth and jollity she trod on a Serpent, which stung her in the heel, and made her immediately lose her sight. 'Who is me?' cried she. It will prove nothing (Madam) replied her Attendants. 'You are deceived,' said she; 'the day which Gebirus threatened me with, all is come. Accordingly she died the next morning.

*Dalica*  
Queen of  
Egypr.

The Egyptians made King in her stead her Cousin-german *Dalic*; or rather (as others affirm) they made Queen her Cousin *Dalica*: for she had continued a Virgin, and was never married. *Dalica* was endowed with a great understanding, prudence, and conduct; and wanted not beauty. She caused the body of *Charoba* to be embalmed in *Camphire*, and brought into the City which she had built on the West side. For *Charoba* had caused to be prepared for her there a Tomb, embellished with all sorts of ornaments; and had appointed for Inhabitants of the City a great number of Priests, and Artizans, and Doctors, and Military persons,

sons. That City continued in a flourishing condition and populous, till it was ruined by *Nabuchodonosor* upon the Conquest of *Egypt*. *Dalica* reigned 70 years, and then died. King *Ablin* reigned after her, and after him the *Valide*, son of *Domegus* the *Amalekite*; and after him his son the *Rajan*, son of the *Valide*, who was the *Pharao* of *Joseph*; and after him his son *Magadan*, and after him his son *Axames*, and after him his son *Lates*, and after him *Tolma* the *Coptise*, otherwise called the *Valide*, son of *Masgab*, who was the *Pharao* of *Moses*, and who governed unjustly and tyrannically, attributing to himself what belonged not to him; wherefore *Moses* destroyed him, after he had given him the space of 400 years to be converted, and drowned him and all his people, and all the *Egyptians* who had followed him, in the Red Sea, by the virtue of his Rod, according to the Decree of the Malediction of God, as we shall relate hereafter if God give us leave. Some would have the *Pharao* of *Joseph* to be the same with that of *Moses*, grounding their conjecture on what Almighty God said of him,

The Kings  
of Egypt  
after *Dalica*.

## The Prodiges of Egypt

*A Believer of the house of Pharaoh said thus; Joseph is already come to you heretofore; and the rest of the verse. God knoweth it is.*

*the conduct of Joseph, and then said, I have lived a long time, and I have seen many things, and I have seen that Joseph is already come to you heretofore; and the rest of the verse. God knoweth it is.*

*and after that he said, I have lived a long time, and I have seen many things, and I have seen that Joseph is already come to you heretofore; and the rest of the verse. God knoweth it is.*

*and after that he said, I have lived a long time, and I have seen many things, and I have seen that Joseph is already come to you heretofore; and the rest of the verse. God knoweth it is.*

*and after that he said, I have lived a long time, and I have seen many things, and I have seen that Joseph is already come to you heretofore; and the rest of the verse. God knoweth it is.*



AN ABRIDGMENT  
OF  
The Second Part of the Book  
OF THE  
PRODIGES of EGYPT.

THE Reverend Prelate the  
Doctor *Murtadi*, the Son  
of *Gaphiphus*, the Son of  
*Chasim*, the Son of *Molsen*, Words of  
the *Macdesian*, the *Sapheguian*, Gods Mahumet  
mercy upon him, saith, (citing his advantage-  
Author) That the Apostle of God, ous to E-  
(Gods peace and mercy be with him) gypt.  
said what follows: When I was  
'raised to Heaven I saw two Rivers,  
'and I asked *Gabriel* which they  
'were. He answered me thus, They  
'are the *Nile* and *Euphrates*. The  
Son of *Guebafus* says, that the same  
Apostle of God (Gods peace and mer-  
cy be with him) spoke thus: 'The  
'All-mighty and All-good God hath  
'caused to descend from Paradise up-

## The Prodigious of Egypt

' on the earth five Rivers; *Sichone*,  
 ' which is the River of the *Indies*;  
 ' *Gichone*, which is the River of *Bal-*  
 ' *ca*; the *Tigris* and *Euphrates*, which  
 ' are the two Rivers of *Gueraca*; and  
 ' the *Nile*, which is the River of *E-*  
 ' *gypt*. He made them descend from  
 ' one of the Springs of Paradise, seat-  
 ' ed at the lowest of its stories upon  
 ' the wings of *Gabriel*, (Gods peace  
 ' be with him) and hath committed  
 ' them to the custody of the Moun-  
 ' tains, causing them to flow upon the  
 ' earth, and making them useful for  
 ' men, for divers conveniencies of  
 ' their Lives. And that is it which  
 the Almighty saith; *And we have*  
*made the Waters of Heaven to descend*  
*after a certain measure, and have ap-*  
*pointed them their habitation upon earth;*  
*and we;* and the rest of the verse.  
 When the time of the going forth of  
*Gog* and *Magog* was come, Almighty  
 God sent *Gabriel*, (Gods peace be with  
 him) who took up by his Order from  
 above the earth the *Alcoran*, and *Sci-*  
*ence*, and the *Black Stone*, and the *Sup-*  
*port*, which is the place of *Abraham*,  
 (Gods peace and mercy be with  
 him) and the Shrine of *Moses*,  
 (Gods



(Gods peace be with him) with what was within it, and these five Rivers mentioned before. All this was taken up into Heaven. And that is it which the Almighty saith, *And it is in our power to carry it away: and when I have taken up these things from the earth, the Inhabitants of it were the choice part of Religion and of the World.* And citing his Authors he speaks thus: 'I have heard *Abulamas* the *Bahelian*, and *Gabdollus* the son of *Basar* the *Mazenian*, who said; The Apostle of God (Gods peace and mercy be with him) one day called his Companions together, and said to them; The Almighty and All-good God shall enable you to conquer *Egypt* after me. Make your advantage of the Fruits it brings forth: for he who wants money wants not honesty for that. *Egypt* is the Mother-nurse; it supplies wherewithall to live plentifully. Other Countries want her, but she does not stand in need of any other Countrey. He said to them also; I have received it from *Gabriel*, that God hath sent four Rivers out of Paradise; the first of Wine, the

second of Milk, the third of Water,  
and the fourth of Honey. Then the  
All-mighty and All-good God said,  
*I have made my particular standard of*  
*the Lord of Rivers, which is the Nile,*  
in the book of God, and it is a River  
flowing out of Paradise.

Augmen-  
tation of  
the Nile.

*Megarius* ask'd *Cabay* and said to him,  
I ask thee in the Name of the great  
God, giver of all good things, Dost  
thou find in the Book of the All-  
mighty and All-good God, that God  
declares his Will to this Nile twice  
a year? I do, replied he: God tells  
her when he would have her flow,  
and saith to her, *The All-mighty and*  
*All-good God commands thee to flow,*  
and she flows as far as God orders  
her: and after that God discovers  
his Will to her, and saith to her, *O*  
*Nile, the All-mighty and All-good God*  
*commands thee to return to thy former*  
*condition, and to praise him.* *Jexidus*  
the son of *Chebihus* speaks thus of it;  
When *Moses* called upon God against  
*Pharao* and his Servants, God hin-  
dered the Nile to encrease as much  
as it would have done. Then they  
had recourse to *Moses*, and desired  
him to pray to God for them, which  
he

he did, hoping they would believe  
in God. This happened during the  
time they adored the Cross. The  
next morning God had augmented  
the Nile for them 16 full Cubits.  
Quisus the son of Chagegus affirms,  
that somebody related it to him, that  
Gamron the son of Gazus, after he had  
conquered Egypt, having entered into  
it in the month of Baune, which is one  
of the barbarous moneths, the Inha-  
bitants of the Countrey came to him  
and said, Lord Commander, our Nile  
which you here see governs its  
course according to a Law which it  
inviolably observes. What Law is  
that? says Gamron. When the 12th.  
of this present moneth is come (said  
they) we take a young Maid, a Vir-  
gin, from her Father and Mother,  
after we have satisfied them both,  
and made them condescend to what  
we would do according to the cu-  
stom, we dress and adorn her with  
Jewels and Sumptuous Clothes,  
then we bring her in the night time,  
and cast her into the Nile, and im-  
mediately it increases, and spreads,  
and raises its course. This cannot  
be continued (said Gamron) accord-

A young  
Virgin Sa-  
crificed for  
that end.

ing to the *Mussulman* Law ; for the  
*Mussulman* Law destroyes the pro-  
 fane customs that have been in vogue  
 before her. So the Moneth *Banne*,  
 and the Moneth *Abibe*, and the  
 Moneth *Mesri*, pass'd away, and the  
*Nile* encreased not its course, neither  
 more nor less, so that the Inhabitants  
 of *Egypt* were upon thoughts of leav-  
 ing the Countrey. *Gamrou* seeing  
 that, writ of it to the Commander of  
 the Faithful *Omar*, (Gods peace be  
 with him) acquainted him with what  
 the *Egyptians* had said to him, and desi-  
 red to know his resolution thereupon.  
*Omar* made him answer in these terms:  
*After that, O Gamrou, you have done*  
*what you ought to have done upon that oc-*  
*casion, for the Mussulman Law abolishes*  
*the evil customs that have preceded it.*  
*But I have inclosed a Note within the*  
*fold of this present Letter, when you have*  
*read it, take that Note and cast it into the*  
*Nile, and God will do what he shall think*  
*fit.* *Gamrou* having receiv'd the Let-  
 ter, took the Note out of it, on which  
 he found these words written: *In the*  
*Name of God, Gracious and Merciful;*  
*God bless Mahumet and his Family;*  
*From Gabdol Omar, the son of Chet-*  
 tabus,

tabus, Commander of the Faithful, to the Nile of Egypt. After that, If thou hast flow'd hitherto onely by thy own virtue, flow no more; but if it hath been the Only and Almighty God that hath caused thee to flow, we pray the Only Great and all-mighty God to make thee flow again. Gods peace and mercy be with Mahumet the Idiot-Prophet, and his Family. Gamron took the Note, and came to the Nile one day before they celebrated the Feast of the Cross, the Egyptians and others being ready to leave the Countrey; for they could not carry on their affairs, nor subsist therein, but by the annual overflowing of the Nile: but the next morning they found that God had caused the Waters to rise sixteen Cubits in one night. So God delivered the Mussulmans out of that affliction; praise and thanksgiving be to him for it.

Gabdol the son of Gamron, the son of Gasus, (Gods peace be with them both) speaks thus of the Nile; 'The Nile of Egypt is the Lord of Rivers; God obliges all the Rivers from the East to the West to wait on it at the time of its overflowing; he turns them all into its Chanel, and increases

'increases its course with their wa-  
 'ters. When God would have the  
 'Nile of Egypt to overflow, for the  
 'convenience of the Inhabitants, the  
 'other Rivers lend it their waters, and  
 'God causes new Springs to rise out  
 'of the Earth. When its course is  
 'risen to the height that God would,  
 'he orders the waters to return to  
 'their Sources. God All-mighty  
 speaks thus of it, *And we have made*  
*them to issue out of the Gardens and the*  
*Fountains, and out of the manured lands,*  
*and out of the precious places.* The  
 Gardens (saith he) were the two sides  
 of the Nile, from its beginning to its  
 end, upon both the Banks, between  
 Syene and Rafid. Egypt had then six-  
 teen Cubits of water, accounting  
 from the lowest part of the flat Coun-  
 try. They empty'd and filled the  
 Channels and Rivulets of it every year.  
 What was yet more noble were the  
 Places appointed for Orations, which  
 were a thousand in number, upon  
 which they called upon God for Pha-  
 ran, and they pray'd him to grant him  
 a long life, and to make him liberal,  
 and of easie access.

Abraham the Semaguan, in his  
 Com-

Comment upon these words of *Pharao*,  
*Is not the Kingdom of Egypt mine?*  
and the rest of the Verse, speaks thus:  
There was then no greater King up-  
on Earth then the King of *Egypt*;  
for all the other Kings stood in need  
of *Egypt*. All the Currents were  
made with the hands of Men, and the  
Aqueducts, and the Fountains, and  
the Bridges, all according to Measure  
and Geometrical proportion. They  
drew them out of the *Nile*, and brought  
them into all their Houses, and into  
all their Castles, and made them flow  
under the places of their Habitations,  
detaining them when they pleased,  
and dismissing them in like manner.  
*Mechacoh*, the Son of *Tabicus*, speaks of  
it in these terms; I have read a hun-  
dred Books upon the Law of *Moses*,  
and have found in one of them, that  
there are seven Climats in the world,  
which pray to God every year weep-  
ing and crying, and say; O Lord,  
send plenty into *Egypt*, and make its  
*Nile* flow. For when *Egypt* is wa-  
ter'd, we have Meat and Drink e-  
nough. Withall there is on our sur-  
face of Wild Beasts, and Reptiles, and  
Tame and Rational Creatures. *Gab-*

*del* the son of *Gamron* said ; By the true God, I know not any year, where in the Inhabitants of *Egypt* went out of their Countrey, to seek a subsistence elsewhere. We shall never go out of it, says one of them, if some enemy do not force us thereto. Not so (reply'd he) but your *Nile* shall be swallowed under ground, so that there shall not be a drop of it left. It shall be full of Sand-banks, and the wild Beasts of the Earth shall devour its Fishes.

*Fexidus* the son of *Chebibus* speaks thus of it ; The *Nile* of *Egypt* in the time of *Pharao* and the Precedent Kings had People appointed to make its Channels, to repair its Bridges and Banks, and to clear its Rivulets and Trenches of Oziers, Ordures, Paper-plants, and what ever might obstruct the course of the Water, when there was occasion, to the number of six score thousand Work-men, always ready to work Winter and Summer, receiving their pay Monethly out of the publick Treasury, as the Soldiery, as well by Sea as Land, receiv'd theirs out of the Kings Money. The son of *Lahigus* saith, that he heard it of one of *Alexandria*, that the *Nile* one day



day discover'd a Rock, on which there was somewhat written in the Roman Language, which was read, and signify'd as followeth: *I do what is good, and he seems to forget it, but when I do what is evil, he remembers it well. He who is such will not be long ere he meet with a long repose.*

An Abbridgement of what is said <sup>Pharao,</sup> of Pharao, and how God destroy'd him by the Decree of his Divine Will. *Gali* the son of *Abutalchus* speaks thus of him. *Pharao* King of *Egypt* was a Dwarf, or little Man, but seven spans in height. Others say he was three Cubits high, and that his Beard was two Cubits long, so that when he sate, he drew one Cubit of it on the ground before him. He twisted up his Mustachoes, and put them above his two ears. When the water of the Nile was turned into Blood in the time of *Moses*, *Pharao* drunk the juice of Orange-leaves, with fine Sugar put into it. Some affirm he was of low Stature, mark'd with white spots, and that he trod on his Beard, it was so long. *Abubeker* the Truth-teller (Gods peace be with him) said that *Pharao* had lost all his Teeth. Others affirm

Haman.

affirm he was of the Race of the *Amalekites*. Others say he had a large fleshy face. Others say they call'd him *Abumarus*, that is, *Married*. Others say he was a Weaver of *Ciprus*, an Inhabitant of *Ispahan*, and that *Haman* was his Associate; that both of them became poor, and lost all they had; so that necessity having forc'd them to quit the Countrey and run away, they came together into *Egypt*, and prevail'd so much by their sleights and artifices, that they became Masters of it, and that there happened to them what God revealed to *Mahumet*, (Gods peace and mercy be with him) as it is related by the son of *Gubasus*. Others say that *Pharao* was a *Coptite*, of a City named *Damra*, the most Western of any in *Egypt*, and that his name was *Dolmes*.

*Mahumet* the son of *Gali*, the son of *Gabdol* the *Teminian*, says thus: A Barbarian *Egyptian* of the Inhabitants of *Copta*, skill'd in the History of *Egypt*, and what concerns the nature and properties of the Countrey, told me that he found it written in one of their ancient Books, that the *Nile* of *Egypt* hath its rising out of a Lake in

Sources of  
the Nile.

the

the most remote Countreys of the West; on both sides whereof the Kings of the Moores have their Habitations; and that by the Lake there is a great Mountain, always covered with Snow Winter and Summer; out of which there falls down Water, besides many Springs that are in the Lake, and which do also supply some; and that it is thence the water of the Nile comes, which is afterwards augmented by Rains; which augmentation happens, in regard the Rains fall in Summer in the Countrey of the Moors; whence it comes that the Nile overflows in Summer, and not in Winter in Egypt; that in all the former Climat, and in part of the Second; the rains fall in the Summer, and in like manner in India; and in Sindh; and in the other Countries, which are in the same latitude, as well in the East, as in the West.

Causes of  
its over-  
flowing.

Herodas the son of Chebibus saith, that Moses the son of Nasirus speaks thus: 'O Egyptians, you know not what I would say, neither you nor any other Inhabitant of Egypt. I have heard that one day the Nile became very low, in the time of Pha-

rao,

' 720, which oblig'd the Inhabitants  
 ' of his Kingdom to come to him and  
 ' say, Cause the *Nile* to flow accord-  
 ' ing to its ordinary course, for be-  
 ' hold our Cattel die, and such as are  
 ' big bring forth before their time.  
 ' I am too much incens'd against you  
 ' (replied *Pharao*) to be so easily ap-  
 ' peas'd, and to restore you so soon  
 ' the course of the *Nile*. They depart-  
 ' ed, and after a moneth returned to  
 ' him again, and said, The Cattel pe-  
 ' rish, the Trees dry up, all is spoiled  
 ' and destroy'd: cause the *Nile* to flow  
 ' for us. I am not yet reconciled with  
 ' you, said he. If you make not the *Nile*  
 ' flow as it is wont (replied they) we  
 ' will make another God besides you.  
 ' This reply troubled him, but it was  
 ' not in his power to do what they  
 ' desired. His Visier *Haman* was he  
 who knew his secrets, who disposed  
 of all his affairs, who heard his com-  
 plaints and eased him of his grief.  
 He had slights and subtile insinua-  
 tions, which neither *Pharao* nor any  
 other man could imitate. One day  
*Pharao* spoke to him, onely they two  
 together, and acquainted him with  
 the discourse had passed between him  
 and

and the *Egyptians*, confessing to him that he could not do what they desired, and that that business of the *Nile* was beyond his strength. 'I cannot (said he) take any course in this case, nor find any means to satisfy them. What do you advise me therein? Is that all that troubles you?' says *Haman*. And what would you have me do in it? replied the King. Great King (replied *Haman*) they have not bethought themselves of asking you a thing, which would have been much more impossible than this, and might have given them greater occasion to proclaim your weakness in all places. What is that? replied the King. If any one of them (said *Haman*) had bethought him of requiring you to raise up his father or brother after their death, that would have been more difficult to you than the affair of the *Nile*. Speak not of such things, says *Pharao*; for Walls have ears. But what advice do you give me in the affair of the *Nile*? Light off your Mule, said *Haman*; and restore to every one what belongs to him, and the *Nile* will resume its course.

'course, You know (replied the  
 'King) that hitherto I have not  
 'wronged any one, nor deprived my  
 'Subjects of any thing belonged to  
 'them, that I should restore it again:  
 'and as for my white Mule, I pro-  
 'mise you never to get on her back  
 'any more. He had a white Mule,  
 'which in swiftness no other Beast in  
 'Egypt could go before, or indeed come  
 'near. 'The Mule I mean (said He-  
 'man) is not the animal so called, but  
 'Arrogance and Pride. Humble your  
 'self before the God of Moses and  
 'Aaron, acknowledge in your self  
 'what you ought; give him thanks  
 'for his favours, and confess his  
 'Omnipotence and Unity: for you  
 'know well that he is the Creator  
 'and Preserver, and that you are one  
 'of his Servants, who can neither do  
 'him harm nor service. Pray him  
 'that he would cause the Nile to flow  
 'for his Servants, for he is merciful  
 'and meek; he is not hasty, and  
 'fears not that he hath not done a  
 'thing soon enough. I will do it  
 'with all my heart, said the King.  
 'You have at last found out a way  
 'to deliver me out of my trouble.

CHAP.

Make

‘ Make an end (O *Haman*) as you  
 ‘ have begun. I shall not fail, said  
 ‘ *Haman*. The *Egyptians* came after-  
 wards to him the third time, and said  
 the same thing they had said to him  
 the two former times. His answer  
 was this: ‘ Repent you that you  
 ‘ have disobeyed me. We do repent  
 ‘ us of it, replied they. Go your ways  
 ‘ (said the King) to the end of the  
 ‘ Upper *Egypt*, clad and dressed the  
 ‘ best you can. They did so, and there  
 remained in *Egypt* but such as were  
 not able to go out of it. *Pharao* went  
 up to them on his Mule; then he  
 turned a little aside from them,  
 alighted off his Mule, prostrated him-  
 self on the ground, and made his pray-  
 ers to God in these terms: ‘ Great  
 ‘ God, you know that I acknowledge  
 ‘ there is none but you alone who can  
 ‘ re-establish this *Nile* in its course,  
 ‘ and that I am obliged to this people  
 ‘ in a thing which is not within the  
 ‘ compass of my power, and that I  
 ‘ cannot keep my promise with them.  
 ‘ Cause it therefore to flow for them  
 ‘ as it was wont, and make me not  
 ‘ infamous among them: for you  
 ‘ are full of lenity and goodness, you

## The Prodiges of Egypt

are not hasty, nor impatient, and fear not that you have not done a thing soon enough. Immediately the *Nile* (saith he) swelled, and flowed after a more excellent manner then it had ever done before, or hath done since. Then *Pharao* came up to them and said; 'Return to your homes, for I have restored the *Nile* for you into its course. They thereupon prostrated themselves all before him, and adored him, and then returned to their habitations, speaking continually of their King, and incessantly resounding his praises. He returned himself to his Castle, but *Gabriel* went to meet him by the way in the shape of a Shepherd, laid hold on the Bridle of his Mule, and said to him; 'Great King, do me justice against my Servant. What has thy Servant done to thee? said *Pharao*. 'I have a Servant (replied *Gabriel*) to whom I have been liberal of my kindnesses and favours, and yet he persecutes me, and those whom I love, and obliges those whom I hate: he is rebellious and disobedient to my commands, ungrateful, and not acknowledging the good I have



‘ have done him, even so far as to  
 ‘ say, he knows not who I am. A  
 ‘ very wicked Servant, said *Pharao*.  
 ‘ If you bring him to me, I will have  
 ‘ him drown’d in the Red Sea, and  
 ‘ shall not content my self for his pu-  
 ‘ nishment with the water of the *Nile*,  
 ‘ which is sweet and pleasant. Great  
 ‘ King (replied *Gabriel*) let me have a  
 ‘ Decree written to this purpose, that  
 ‘ whereever I shall find him I may pu-  
 ‘ nish him according thereunto. *Pha-  
 rao* caused Paper and Ink to be  
 brought, and caused to be written  
 thereon the Condemnation of a Ser-  
 vant rebellious to his Master, who  
 loves his enemies, and persecutes his  
 friends; who disobeys and ill-treats  
 him, who is ungrateful, and acknow-  
 ledges not the kindneses he hath re-  
 ceived of him, making as if he knew  
 him not, saying he knows not who  
 he is; and order’d that he should be  
 drown’d in the Red Sea. ‘ Great  
 ‘ King (said *Gabriel*) be pleased to sign  
 ‘ this Decree. *Pharao* sign’d, and  
 seal’d it with his own Seal, and put it  
 into his hands. *Gabriel* took it, and  
 kept it as long as God commanded  
 him. When the day of Submerision

was come, *Pharao* being just upon the point of drowning, God having delivered *Moses* and his people from the waves, and having opened them a passage through the Sea, *Gabriel* came to *Pharao* with that Decree. 'What is this?' says *Pharao*. Open it (says *Gabriel*) and read what it contains. *Pharao* opened it, and read it, and remembered it. 'You are (said *Gabriel* to him) the Servant whom this Decree mentions, and see here what you have decreed against your self. 'God is merciful and meek; he is not hasty, and is not afraid not to do a thing soon enough: Let him be praised and exalted, to the regret of those who attribute his Divinity to others.

The Qualities of Egypt.

As to the Qualities attributed to the Land of *Egypt* they say; It is the Relief of Men, and the Nursery of Nations: that those who live in it, love it; and that those who have left it, are troubled, and bemoan themselves to return into it: that its Inhabitants are subtle, and intelligent, and crafty, and deceitful; that they lie to such as live at a great distance from them, persecute such as are near,

near, and are envious at the prosperity of others. Some one of them in one of the ancient Books saith, that in *Egypt* is the streight of Mountains, and the Separation described, and the reiterated Sea, and accustomed good: that it is the place of the destruction of the White and Flaxen-haired people, when they shall commit great devastations, and set up the Crosses, and make war against the Merciful, and persecute the Observers of the *Alcoran*, and the Nation of the Children of Mercy, when they shall come against it in the last times; and that every one of them shall receive the reward of his actions, and not one of them return into his Countrey.

One of the Ancients of *Egypt* made me a relation of his father, (God shew him mercy :) that in a Voyage he had made he had been taken by *French* Pirats in one of the Islands of the Sea, and sold by them to an Armourer, who made Arms for the King of that Island, with whom he had no rest night nor day, being continually imployed in blowing, beating on the Anvil, and carrying things of Iron, wherewith his Master loaded

The History of the *Egyptian* Slave.

him beyond his strength. He continued there a long time, so that he became old and weak. Then (said he) as I slept one night, wearied with hard working, and overwhelmed with grief, after I had said the last prayer appointed for the evening, and implored the assistance of God, and put all the hope of my deliverance in him, I dreamt that I saw a man coming to me, who said, Friend; rejoyce at the good news I bring thee: thou shalt ere long be delivered out of thy afflictions. Be not troubled at the hardship thou art in, and the work thou doest: for the Arms thou makest, and those who shall bear them shall with Gods help be the prey of thy Brethren the *Musfulmans*. The *Romans* have a design to engage in a war against the *Musfulman* Countries; they will carry thee along with them whither they go, and God will deliver thee out of their hands. I awaked thereupon very joyful, and gave thanks to God with great confidence. The labour and affliction became more light and supportable to me then before; for I was satisfied it was a true

‘Vision from God. The first night  
‘after, the same person who ha a-  
‘ready called me presented himself  
‘again before me in my Dream, and  
‘said to me; Pray to God in these  
‘terms: O Great God, who hast  
‘compassion on Sinners, and keep st  
‘those who have stumbled from  
‘falling quie down, be merciful to  
‘thy Servant, who hath highly of-  
‘fended thee, and to all the *Mussul-*  
‘*mans* in general. For All-mighty  
‘God will deliver thee and bring thee  
‘out of the trouble wherein thou art.  
‘I immediately did so, (said he) and  
‘the next year being come, the *French*  
‘(God prevent their evil designs) pre-  
‘pared for the War against the *Mus-*  
‘*sulman* Countries, putting their  
‘Horses and Arms, and all their Bag-  
‘gage in great Vessels, and taking  
‘the Sea. They caused me also to  
‘Embarque among the other Cap-  
‘tives, whom they took along with  
‘them for their service, and to exe-  
‘cute their Commands. We were  
‘a Moneth at Sea, and made little  
‘Progress, the Wind being not fa-  
‘vourable. That Moneth past, there  
‘came a Wind which pleased them,  
‘and

‘and by means whereof they thought  
‘to compleat their voyage; where-  
‘upon they weighed Anchor, and  
‘took their course towards the Coast  
‘of Egypt. We advanced with that  
‘wind seven Days and seven Nights,  
‘till they came in sight of the Land  
‘of Egypt. They were very jocund  
‘among themselves, exalting their  
‘Crosses, ringing their Bells, and  
‘setting their Gospel in sight. They  
‘thus pass’d away some part of the  
‘night well satisfy’d in a certain road  
‘of the Sea: But about Midnight  
‘God sent a violent wind upon them,  
‘with a black Dust, and Thunder  
‘and Lightning, the Air was dark-  
‘ned, and the Sky grew black, and  
‘the Sea was so rough that the  
‘Waves rose up like high Mountaint,  
‘Finding themselves ready to perish,  
‘and to see their Vessels split to  
‘pieces, they resolved to get out of  
‘that Road, fearing their Ships  
‘should fall foul one upon another in  
‘the Sea, and saying, Let us rather  
‘make for any Coast whereto the  
‘Sea shall cast us, though it were into  
‘the most remote parts of the world,  
‘and let us not stay here. They  
there-

therefore weighed Anchor, and hoisted the Sails, and began to go as the wind drove them, so that there remained not one with another. The Ship wherein I was was forced by the wind upon the coast of *Alexandria*, so that we ran aground on the right side of the City near the *Pharos*. Immediately the *Mussulman* vessels came to us, and seized our Ship and all that was in it, and made a great booty of Gold and Silver, Arms and Baggage. For my part I was delivered by the mercy of God, with five other Slaves who were with me in the Ship. I returned to my Countrey, and related my dream to the *Mussulmans*, who rejoiced thereat, and thanked God for the kindness he had shewn me: May he be praised for ever, at the beginning and at the end of all things, he who is the first and the last. This is one of the most miraculous Kindnesses and favours which God hath done to the Inhabitants of *Egypt*, which God preserve.

Some make another Description of *Egypt*, saying that it is a Land wherein there are for famous places

Qualities  
of *Egypt*.

*Quirata,*

*Qairata*, and *Ecbata*, and *Damiette*, and *Igora*, and *Rebata*, whose River is clear, and its waters sweet, where diseases are dispell'd, and hope crown'd with effect; where the vicissitude of things passes without confusion, and without disturbance. Those who come thither with an intention to do ill, return thence without accomplishing their design; those who contrive the destruction of it, meet with their own; those who have their Habitations therein are in safety, and make their advantage; and those who leave it, repent them of it. It was said one day to an excellent person, 'What say you of *Egypt*? 'What (reply'd he) 'would you have me say of that Province? Those who leave it repent them that they ever did it. It quells Kings and destroys them, and supports the poor. All those who have an affection for it, find there how to employ themselves about what they like best, according to their power.

An Extract of the Annals of the *Geranian*. An ancient *Egyptian* of the chiefest of the Countrey relates, as having taken it out of *Abuquilus* the *Mogapherian*, the Pacifier, whom *Gab-*

dol



doth the Son of *Nafilus* had taught ;  
That *Noah* (Gods peace and mercy be  
with him) after he had divided the  
Earth among his Children, had a nu-  
merous Posterity, by whom he caused  
it to be Inhabited and Cultivated.  
The Kingdom of *Egypt* fell to *Masar*,  
the son of *Bansar*, the son of *Cham*, the  
son of *Noah*, who had many children,  
and by them a great progeny. *Noah*  
had prayed God for *Masar*, or *Mesraim*,  
that he would give him his benedicti-  
on in his Land, and to his Children  
after him ; whence it came that the  
Land was fertile and abundant to  
them ; its *Nile* overflow'd, all its quar-  
ters fructify'd, its Cattel were  
multiply'd, its Mines had been disco-  
vered. The Trees bore Dates as  
big as Pillars: The Grains of Wheat  
were as big as Hens Eggs, soft as But-  
ter, and sweet as Hony. There were  
some among them who particularly  
apply'd themselves to the Mines of  
Topazes, which are adjoyning to the  
Countries of *Syene*, at the upper part  
of High *Egypt*, opposite to the Provin-  
ces of the *Nubians*, whom *Mesraim*  
the son of *Bansar* had appointed for  
his Lieutenants upon the Frontiers of  
of

The Nubi-  
ans.

of *Egypt*, saying unto them; Be my Lieutenants over the Frontiers of this Land, whence they were called *Nubians*, that is to say *Lieutenants*. One man took out of the Mines such a piece of Tapaze as that he might make a Table of it, with Dishes and Trenchers to set upon it. All their Vessels were Marble, and Gold, and Silver, and Topaze. The *Nile* cast on its Shores certain Leaves which came from Paradise, so Odoriferous that they needed not other perfumes. There were on both sides of the *Nile* Gardens, from *Syene* quite to the extremities of the Land of *Egypt*, so that a man walking along the Banks of the *Nile* had a perpetual coolness and shade, and had not his head any way incommodated by the heat of the Sun. The first City which *Mesraim* founded in the Land of *Egypt* was *Memphis*. There was not then in *Egypt* any thing that incommodated the Inhabitants of the kind of Serpents, or other venomous Beasts. They lived along time without being impaired by old age, sickness, or infirmity, and without having any hatred or envy one against another, till they alter'd the

the Religion of their Ancestor *Noah*, (Gods peace and mercy be with him) and changed his Law. Then the Devil (Gods enemy) got dominion over them by his craft and circumventions, distracted their affairs, and sowed discord and enmity amongst them. He made them delight in the worship of Idols, so that they adored them during the space of five hundred years; whence it came that their fruits diminish'd, their Cattel perished, and their Mines became barren. There came out against them mischievous Creatures out of the Earth, and out of the Sea; the Shade forsook them, the Benedictions were taken away from them, and exemplary punishments fell upon them. *Certainly God changes not the state of a Nation, untill it be changed of it self*; and the rest of the Verse. Thus their affairs went worse and worse, till the King of the *Amalekites* came out of *Syria* to War against them.

The King of *Egypt* then was *Coph-tarim*, the son of *Coph-tim*, the son of *Masar*, the son of *Bansar*. The King of the *Amalekites* was named *Gainon*, from whom *Baitgainon* in the Land of *Syria*

*Syria* derives its name. He was insolent and impious, and very corpulent. He had to his Uncles among the *Amalekites* *Gebirus* the *Muraphequian*, and his Brother *Gebrin*. This King then came with his Forces, consisting of a thousand *Amalekite* Lords, and six hundred thousand Soldiers. They entered into the Land of *Egypt*, and Encamped upon its Frontiers on the side of the great Banks. *Gainon* Warred against the Inhabitants of *Egypt* for the space of a Moneth; after which he defeated them, and took possession of the Countrey, *Cophtarim* and his Forces having forsaken it, and got into the Desarts of the West. The *Amalekite* continued in *Egypt* without injuring any person; for he said to the *Egyptians*, 'You are the Inhabitants of the Countrey, his Subjects who is possessed of it, and his Servants who is Conquerour. He afterwards gave them security as to his part, and appointed over them for Governour his Brother named *Gameron*, on whom he bestow'd for Visier a *Coptite* named *Zephson*, who was then of the principal Inhabitants of *Egypt*, being there possess'd of a great estate;

estate; and having many Friends and others inclin'd to his party. His skin was black, and he resembled the children of *Cham*. *Gamron* founded a City upon the *Nile's* side, which he named *Gamra*; and ordered his Visier *Zeph-ton* to build such another opposite to it. The Visier obeyed him, and named the City he built *Zephtha*, each of them deriving its name from the Founder. They caused them both to be built, and whitened with great care; and Vault to be made therein under ground, and Aqueducts coming out of the *Nile*, and compassing the publick places. They also caused Walls and Trenches to be made about their Cities, enrich'd them with Villages and Farms, ordering Justice and Equity to be strictly observ'd in the Land of *Egypt*. They took but the tenth part of the profits of the Dairies and Farms. In the meantime *Gainon* got Provisions together, and fitted his Army to pursue *Cophtharim* and his People, who were fled towards the West. They pursued them so closely, that they forced them to enter into *Afric*, and to take refuge on a Mountain called the

P

Mount

Mount of *Sofa*, where *Cophtarim* and his People Fortify'd themselves. There was on the descent of the Mountain a Castle built by one of the Children of *Cham*, very high and inaccessible. They held out stily in that Castle, and got into it their goods. There was on one side of the Castle a Spring of fresh water, which occasioned them to put their Cattel and Horses that way. *Gainon* the *Amalekite* came and Encamped about the Castle, and Besieged it. That Siege lasted two Years; for they play'd upon him with Stones and Arrows, and he could do them no hurt; whereupon he caused Trenches to be made about them, and pressed not upon them, having resolved to take them by a long Siege. He therefore caused Houses and Huts to be made in the Plain; his Vicer *Garron* relieving him with Money and Provisions, which he sent out of *Egypt*. They grew at length so confident, that they began to neglect the business of *Cophtarim* and his People; so that at last in a Winter night, the weather being cold, they entered into their Tents, and fell a Drinking, having no Guard

Guard abroad, because they had no distrust. *Cophitarim* had Spies among them, who presently gave him notice of that opportunity, and told him the Enemies were all Drunk, and immoveable as dead men; and if he let pass that night without taking advantage of the posture they were in, he should never escape out of their hands. Upon this intelligence *Cophitarim* came out of the Castle, accompany'd by his Infantry onely without Horse. His People being set upon the enterprize, he divided them into four Battalions, and ordered them at the same time to set upon the four quarters of *Gainon's* Camp. They gave a great shout, and fell a cutting them to pieces, not one of them making any resistance. The slaughter continued all night till the next morning: those who escaped fled, some one way, some another, not knowing which way to go, and afterwards dyed of hunger and thirst. *Cophitarim's* men took all their Baggage, their Cattel, their Horses, and their Money, and took King *Gainon* Prisoner, with the chiefest Lords of his Court. King *Gainon* recovered not himself.

out of his Debauch till they had bound him with Chains of Iron weighing fifty pound. They set him on a Camel, and immediately took their way towards *Egypt*, joyful and well satisfy'd. This news coming to *Gamron Gainon's* Lieutenant, he secretly packed up for his departure out of *Egypt*, with those that were about him. His Visier *Zephon* followed him with his Baggage and Equipage, and his Family, and those of his party. They got both of them into *Syria*. *Cophitarim* and his Forces returned in good order, with Colours flying, marching night and day, not making any stop upon any occasion, whatsoever, till he got into his Countrey, and had put on his Arms, and was advantageously dressed, and his Soldiers in like manner, causing to march before him *Gainon* bound and chained, and the Camels loaden with the Heads of his Favourites who had been killed, and their Catt'l, and their Horses. The *Egyptians* went to meet him, joyful and glad of his coming, after they had beautified and adorned the City for his reception. *Cophitarim* came and lodged in his  
 Royal



Royal Palace with great joy, and caused it to be publicly Proclaim'd that his intention was to have Justice and Equity; and good manners to flourish. He ordered also that *Gamra* and *Zephtha*, the Cities built by *Gamiron* and *Zephthon*, should be demolished; as well out of the horror he had for their Names, as to give a good preface of their punishment, saying, He would not leave in *Egypt* any track of the *Amalekites*. Wherefore the *Coptites* have it among their Proverbs, *Gainon was blind, and Zephthon covered with Infamy*. When any one digs the ground, and finds it so hard that he cannot get forward, they say of him, *He hath met with Zephthon's good Fortune*. Mean time, the chiefest among them put *Cophtarim's* action among the Stratagem of the *Coptites*, inasmuch as his flight (say they) was a mischievous subtilty against *Gainon*, and not an effect of the fright he had put him into; for they will ever be sly and subtil. The tracks of the two Cities *Gamra* and *Zephtha* continued a long time in the same condition: they were afterwards both rebuilt by one of the Kings, then destroyed

*Gamra and Zephtha.*

*Belsa Son  
of the  
Coptesse.*

again by *Nabuchodonosor*, when he entered into *Egypt*, and wasted it. Then when those who were remaining of the Inhabitants of *Egypt* return'd thither with *Belsa* the son of the *Coptesse*, when he entered into *Egypt* after his death, that is, after the death of his Father *Nabuchodonosor*, they advised him after he had build the Castle of *Gira*, and the Church of *Mugalleca*, and the others, to build also upon the ground of the City of *Gamrou*, and that which was opposite thereto upon the *Nile*, but he would not. Yet they say concerning these two Cities, that a long time after there were two Villages built upon their Ruines, which were called by their names, and that those names have continued to them. God knows how it is, how ere it be kept secret from men.

*Omar.*

They relate that when the Commander of the Faithful, *Omar* the son of *Chettabus* (Gods peace be with him) came into *Syria*, to receive the Keys of *Ferusalem*, according to what *Abu-gabids* had written to him of it, in regard the Patricians of the *Romans*, who were then in *Syria*, had intreated him to do it: when he was come near them

then he made a halt at a Village not far from *Jerusalem*, and continu'd there some time, during which the Governour of the City sent a Spy to him, saying, 'Go thy ways, and observe the King of the *Arabians*, who comes hither to take possession of our Lands, and the Patrimony of *Cesar*, and return quickly to tell me how he looks, and describe him so to me, that I may know him, as well as if I had seen him my self. The Spy came away, and made a shift to get just over against *Omar*, and view'd him as he sat on a She-Camel he had, clad in a Wollen Garment, mended with a piece of Sheep-skin, made as it were into a thread on that side towards the Sun, which had already burnt and blacken'd his face, with a bag hanging behind him, into which having put his hand, he pulled out pretty big pieces of Barley-bread, and with his Fingers struck off the husks, saying, *In the Name of God*; then he did eat till he was satisfied, and afterwards took a Bottle of Leather, which he carry'd with him full of water, and quench'd his thirst, saying after that, *Praise be to God.* The Spy

brought this news to the Patrician who sent him, and describ'd in what posture he had seen him; whereupon the Patrician continued along time without saying any thing, and then he spoke thus to such as were about him: Grant these people all they desire, for otherwise there is no way to be rid of them without fighting with them; and they have the favour of Heaven. Their Law and their Prophet enjoins them Humility, and Modesty, and Compliance; and these qualities lead to advancement and dominion. This description proceeds from that little party which appears above all the Inhabitants of the Earth. Their Law shall abolish all the Laws. My Father predicted this to me, having learnt it of his Father, who had received it from his Grand-father. They shall take the Kingdom of Egypt by force. There shall be in that Province Mosques and Temples, wherein they shall make their Prayers, the noise whereof shall be heard, like the humming of Bees. Their Empire shall extend to the Eastern parts of the World, and to the Western, and

even

even to the end of the World. Afterwards the Patrician sent to *Omar* (Gods peace be with him) to get his Protection for himself, and those of his House, and to agree with him upon such conditions as he should desire, and be satisfy'd withall.

The *Solphian* (God shew him mercy) citing for Author the *Chasan*, son of *Ismael* the *Sarrabian*, in the Book of the Histories of *Egypt*, which he hath composed, speaks in these terms; I have heard that the Land of *Alphion* and its appurtenances were heretofore governed by the Prophet of God *Joseph*, (Gods peace be with him) according to the Revelation which he had had of it, and the Command given him by All-mighty God, and divided into three hundred and sixty Towns or Villages, as many as there are days in the year, and that with a design, which he brought to effect. For when the *Nile* fail'd any year, and that God heard not the Prayers made for the augmentation of its course, every one of those Villages supply'd *Egypt* with a days sustenance. There is no Countrey in the World that has been reduced and cultivated

The Land  
of *Alphion*.

nivated by Divine Revelation, but this. There is not upon Earth a less and yet a more fertile Province, nor one that abounds in all sorts of good things, or is better furnished with Rivers. For if we compare the Rivers of *Alphiom* with those of *Bosra* and *Damas*, we shall find the former have the advantage. Many persons excellent for their wit and knowledge would have given us the number of its Channels, and its free and common places; but they could not number them. Others have not meddled with the Channels, and have only set down the common places of that Countrey, which are not in the possession of any person *Mussulman*, or *Alien*, and whereof the mighty and the weak make equal advantage, and they have found about seventy sorts. 'Tis related

*Mamunus.*

of the *Mamunus* (God shew him mercy) that when he came to *Egypt* he sent for several of the chiefest Inhabitants of the Countrey, and among others two Learned men, one surnamed *Abulfariphus*, and the other *Sagnidus*, the son of *Gaphirus*, of whom he enquired concerning the advantages of *Egypt*, and what things made

it recommendable. *Sagidus* the son of *Gaphirus* made him a large discourse, after which he said to *Abulseriphus*; 'Do you also tell us what you know of the excellencies of your Countrey. *Abulseriphus* praised God, and gave him thanks, and prayed for the Prophet (Gods peace and mercy be with him,) after which, (said he) *Joseph* the teller of Truth, (Gods peace and mercy be with him) after God had put the affairs of this our Province into his hands, and given him a Supremacy in it, obliged the Inhabitants to serve him in the Western parts, in a Land now called *Alphiom*, where he caused three hundred and sixty great Farms to be cultivated, as many as there are days in the year; so that the Village of each Farm furnished the Inhabitants of *Egypt* with a days sustenance. *Joseph* did this by Revelation, which he had had from his Lord. Had he made as many on the East side, we should have had more then we needed, all the provisions which might have been brought from the Eastside. For we

Barbari-  
ans.

‘ we have one day in the West. It  
 ‘ may be my Lord (said the *Mamunus*)  
 ‘ the Sun rises in the West. Before  
 ‘ that (said *Abulseriphus*) the *Barbari-*  
 ‘ *ans* will come. Who told you that  
 ‘ said the *Mamunus*. I Found it (said  
 ‘ *Abulseriphus*) in the Book of the Pro-  
 ‘ phet *Daniel*, Gods peace be with  
 ‘ him. Is it necessary (said the *Ma-*  
 ‘ *mumus*, that the *Barbarians* come?  
 ‘ It is, (said *Abulseriphus*;) insomuch  
 ‘ that they shall come to the Land,  
 ‘ that is, to the Countrey of *Emesse*,  
 ‘ and then there will be no other San-  
 ‘ ctuary but *Ferusalem*, and they shall  
 ‘ have no other sustenance but *Lup-*  
 ‘ *pins*. He afterwards entertained him  
 with long Discourses, which to avoid  
 tediousness we shall abridge. Then  
 he said to him; ‘ Lord Commander  
 ‘ of the Faithful, if our Countrey  
 ‘ had no other advantage then what  
 ‘ God says of it in the History of his  
 ‘ Prophet *Ioseph* (Gods peace be with  
 ‘ him) when he speaks thus to the  
 ‘ King; Give me the oversight of the  
 ‘ Store-houses of the Land, it were e-  
 nough.

*Hafam* the son of *Isaac*, says that  
*Ioseph* (Gods peace and mercy be  
 with



with him) when he was Master of *Egypt*, and highly favoured by the *Ra-  
jan* his *Pharao*, after he had passed a hundred years of age, was envied by the Kings Favourites and the Grands of his Court, by reason of the great power he had, and the Kings great affection towards him, and that they one day spoke thus to him; 'Great King, *Ioseph* is now grown very ancient, his knowledge is diminished, his beauty is decay'd, his Judgment is impaired, and his Wisdom is departed from him. *Pharao* liked not their remonstrances, and was so far from approving their discour-  
ses, that he gave them harsh language, so that for a good while after they durst not say any thing to him concerning *Ioseph*: but two years after they renew'd their formes envious discour-  
ses, whereupon the King said to them; 'Tell me wherein you would have me make a tryal of his abilities. *Alphiem* was then called *Geonna*, that is *Geonna*.  
to say, the *Fenne*, and served for a Common Sewer to the Upper *Egypt*, and a passage for the water. They therefore agreed together about what they should propose to the King for  
the

the tryal of *Ioseph*, (Gods peace and mercy be with him) and spoke thus to *Pharao*; ' Command *Ioseph* to turn ' the water of *Gedenna*, and force it ' thence, that you may have a new ' Province, and a new revenue. The King thereupon sent for *Ioseph*, and said to him; ' You know how dear ' such a Daughter of mine is to me, ' and you see it is time I should assign ' her some place where she may be ' Mistress, and whereof the Revenues ' may be sufficient to maintain her: ' and I do not find any Lands besides ' my own which I can give her, unless it be *Gedenna*: For that Land is ' neither too near, nor at too great a ' distance, and there is no coming in ' to it of any side, unless it be through ' desert and dangerous places: the ' case will be the same with her, none ' can come near her on any side, but ' through desert and dangerous places. Another besides *Hafam* says, that *Alphion* is in the midst of *Egypt*, as *Egypt* is in the midst of other Countries, in regard one cannot get into *Egypt* on any side, but through places that are desert and full of danger. ' That is true, great King (said *Ioseph*) accord-

*Strabo*  
calls these  
kinds of  
Lands  
*Avatus*.

according to *Hafam* : when does it please you to have it so : for it will be with the assistance of All-mighty God. The sooner the better *Ioseph*, said the King. God inspired *Ioseph* what he had to do, and ordered him to cause three Channels to be made ; one Channel coming out of High *Egypt*, from such a place to such a place ; an Eastern Channel, from such a place to such a place ; and a Western Channel. *Ioseph* got men together to carry on this work, and caused the Channel of *Manhi* to be digg'd, from *Manhi*. the Upper part of *Asmonnine* to *Lahon*, which he caused also to be *Lahon*. digged afterwards. Then he caused the Channel of *Alphiom* to be digged, and the Eastern Channel, with another Channel near it, named *Benhamet*, from the Villages of *Alphiom*, which is the Western Channel, and draws from the Desert of *Benhamet* towards the West. By this means there remained no water in *Geouna*. That done, he got Labourers to cut down all the Reeds and Tamarisk that was in it, and carry it away, and then the Nile began to flow into it, and *Geouna* became pure and clean ground. The water

water of the Nile rose, and entered at the beginning of the *Manhi*, and flowed therein till it came to *Lahon*, whence it turned towards *Alphiom*, and entered into its Chanel, so that it was watered thereby, and made a Champain Countrey overflown by the Nile. The King (the *Rajan*) came to see it, with the Favourites who had given him that advice. After they had considered it, they were all astonished at the Wisdom and extraordinary Invention of *Ioseph*, and began to say; ' We know not whether we should more admire to see *Geonna* cleared of the water, and rid of the Reeds, and Paper-plants, and Tamarisks, and Willows, whereof it was full, or to see it overflown by the Nile after the levelling of the ground. Then the King said to *Ioseph*, How long were you *Ioseph* in reducing this Land to the condition I now see it in? Seventy days, said *Ioseph*. *Pharao* turned to his Favourites, and said to them; It is not likely any one could have done it in a thousand days. This occasioned the calling of that Land *Alphiom*, that is to say, *A* of *Alphiom*. *Thousand Days*; and that very year it was

The Name  
of *Alphiom*.

was

was sown, and ordered as the rest of Egypt.

*Jesidus* the son of *Cbeibius* says, that *Joseph*.  
 God made *Joseph* (Gods peace be with him) Master of *Egypt* at 30 years of age; and that after he had governed 40 years the *Egyptians* said among themselves, *Joseph* is old, and hath not now the prudence he had heretofore: and that thereupon they de-vested him of the power which they had given him over them, and said to him; 'Make your choice of some barren and useless ground, which we may give you to cultivate and people; for by that means we shall make trial of your prudence and judgment: and then if we find in your management thereof any thing to persuade us that your Under-  
 standing is yet in a tendency to advancement, we will re-establish you in your government. *Joseph* considered the desert places of the appurtenances of *Egypt*, and chose the place now called *Alphiom*, which was pre-  
 sently given him. He brought thither from the *Nile* the Chanel of the *Manbi*, so that he made the water of the *Nile* flow all over the Land of

*Alphiom II.*

Q

*Alphiom,*

*Alphiom*, and finished all their digging work in a years time. We hear also that he did it by inspiration from his Lord, and that he imployed therein a great number of Workmen and Labourers. The *Egyptians* considered that work, and saw that in all *Egypt* there was not any like or equal to the dead Land which *Ioseph* had raised up again: whence it was concluded, that there was not a more excellent judgment, nor safer advice, nor better conduct, then that of *Ioseph*; and they thought themselves obliged to commit the affairs of *Egypt* into his hands. He governed them 130 years, that is, to his death, (Gods peace and mercy be with him.) Others affirm that he died at 130 years of age: God knows better then we do how it is. Some relate, as having it from *Hafam* the son of *Isaac*, that *Ioseph* after his his re-establishment in the government of *Egypt* was well beloved by the Kings Favourites, and that they made their excuses to him. After which he spoke thus to the *Rajan*; 'You have not yet seen, neither 'you nor your Favourites, all my wisdom and conduct can perform. And what

' what can you do more ? replied  
 ' they. I will put into *Alphiom* (said  
 ' he) a Family of every City in *Egypt*,  
 ' that they may there build a village  
 ' for themselves ; so that there shall  
 ' be in *Alphiom* as many villages as  
 ' there shall be Cities in *Egypt*. When  
 ' they have quite built their villages,  
 ' I will bring into every village as  
 ' much water as shall be requisite,  
 ' proportionably to the Land I shall  
 ' have assigned it, so as there shall  
 ' be neither too much nor too little.  
 ' I will also have an Aqueduct come  
 ' to every village, for the time that  
 ' water cannot come there but under  
 ' ground ; and I will make it more  
 ' deep for those who are seated high,  
 ' and less deep for such as shall be  
 ' low, according to the times and  
 ' hours of the day and night. I will  
 ' do all this for them by measure, so  
 ' that every one shall have neither  
 ' more nor less than is requisite. *Pha-*  
 ' *rao* answered him thereupon ; This  
 ' is of the Kingdom of Heaven, *Io-*  
 ' *seph*. It is so, said *Ioseph*. After  
 ' that (says the Author) *Ioseph* began  
 ' the execution of that enterprize, cau-  
 ' sing the villages to be built, and as-

signing every one its limits. The first village built in *Alphiom* was called *Betiana*, and there *Pharao's* Daughter had her habitation. He afterwards caused the Channels to be digged, and the Bridges to be built: and when he had done that, he began to allot the Proportions of Land and Water, and

Geometry. there began Geometry, which before that was unknown in the Land of *Egypt*: for they onely followed *Ioseph* in that, and it was one of the things which had been taught him by his Lord. They say also he was the first who measured the *Nile* in *Egypt*, and who established the *Nilometer* in the City of *Memphis*. After him the ancient *Cagalouca*, who was Queen of *Egypt*, and built the Wall of the ancient City, caused a *Nilometer* to be made at *Alsena*, where the Cubits are small; and another at *Achemima*: *Gabdolguezi* the son of *Meronanes* caused also one to be made at *Choluan* in High *Egypt*. *Zaid* the son of *Asam*, during the Caliphate of the *Valide*, the son of *Gabdolmelic*, under the Reign of the House of *Ommie*, caused a *Nilometer* to be made in the Island which is opposite to *Mafre*, between

The Nilometer.

its



its Rivers; and this is greater then the others. As to that which is now used, it was built by the *Mamunus*, the son of *Haronnes* the Law-observer; Almighty God shew mercy to both: For when he entered into the Land of *Egypt*, he found the Christians negligent in measuring the water, when by the permission of God it encreased; which obliged him to speak thus; 'This is a miracle of God, wherein he hath put a mystery, secret and unknown to any other besides himself; therefore the care thereof belongs only to a *Chenissian Mussulman*, who has Religion and Faith. He afterwards advis'd with the Lawyers of *Egypt*, who counselled him to bestow that charge on the Lawyer *Gabdol*, the son of *Gabdolsalem* the Schoolmaster. Others say he was called *Gait*, and that his Sirname was *Abulredad*. He was a very ancient man, who read the memorable actions and sayings of the Prophet in the great *Mosquey* of *Masre*, and who had been before a Schoolmaster teaching children. The *Mamunus* gave him the charge of Governour of the *Nilometer*, after it was fully built in the Year CCXLIV,

and allotted him 7 Crowns of Gold monethly for his Pension, which has ever since been continued to his Successours. Others say it was *Mutavacquel* who caused it to be built. They say also that the *Coptites* had heretofore a *Nilometer* in the Castle of *Cire*. The *Romans* also had one in the Castle at *Babolsaguir*. *Gabdorchaman* says after *Ebaled*, who had it from *Iachi* the son of *Bequir*; 'I came (said he) to the *Nilometer* of *Memphis* just as the Measurer entered into the *Fustata*, to carry thither the good news of the Augmentation of the *Nile*.

*Alphiom*  
III.

I have heard moreover (said the Author) a third story upon the cultivation of the Land of *Alphiom*, from *Mahumet* the Son of *Gali*, the Son of *Gabdol*, the Son of *Sachar* the *Teminian*, who spoke of it in these terms, sincerely citing the Author from whom he had it: 'I have heard (said he) of a man who was of the Barbarians of *Egypt*, and well versed in the Affairs of his countrey, and its History, and its Antiquities, living in a village named *Phacat*, that he had found it in a book, that *Alphiom* was here-

heretofore a Land full of Briars and  
Thorns, where nobody lived; and  
that about that time the daughter of  
a Roman Emperour having misbe-  
haved her self, and her offence ha-  
ving been notorious all over the Ro-  
man Empire, even in the most re-  
mote Islands of the Sea, her father  
resolved to put her out of all places  
under his Jurisdiction, and to send  
her to Sea. He put aboard with her  
her Mother, her Servants, and all  
her Retinue, and whatever belong-  
ed to her, and caused them to get  
out into the Main Sea; having be-  
forehand ordered that Favourite of  
his whom he had entrusted with this  
affair, that when they met with vi-  
olent Winds, he should dispose the  
Ships to sail into a countrey out of  
which they should never return.  
This Order was put in execution,  
and the Sails were hoisted in the midst  
of the Sea, in the midst of a Tem-  
pest which blew every way, so that  
it carried away the Ships, and cast  
the Princess with those that accom-  
panied her streight into Egypt, where  
she made up the Nile till she came to  
the Manhi, at a place where now

Q4

Lahon

' *Lahon* is. There she went ashore,  
 ' and got on horseback with some of  
 ' her People to take a view of the  
 ' Countrey, seeking a place where  
 ' she might make her habitation, and  
 ' set up her rest : for she had been told  
 ' her Fathers will, and knew it was  
 ' his design she should have perished in  
 ' the Sea. After much riding she  
 ' came to the place of *Alphiom*, and  
 ' saw it covered with Briars, and  
 ' Trees, and Pastures, and Standing  
 ' Waters, and compass'd all about as  
 ' it were with the Sea ; after she had  
 ' taken a full prospect of it, she re-  
 ' turned to the Ship, and said to her  
 ' Mother that she had found a place  
 ' where they might settle themselves,  
 ' and which they might cultivate for  
 ' their subsistence ; that there was not  
 ' such another in the world, and that  
 ' she had made choice of it for her  
 ' abroad and retirement. Do what  
 ' you please, said her Mother to her.  
 ' She therefore sent her Retinue be-  
 ' fore on Mules which they had with  
 ' them in their Ships ; then they  
 ' took their way, and advanced as far  
 ' as *Matartares*, which is in the midst  
 ' of the City of *Alphiom*, remaining

to this day. The water overflow-  
ed *Alphiom* from the *Manbi* when  
the Nile was at the highest; and  
when it was very low, the water eb-  
bed from *Alphiom*. When there-  
fore she saw the water gone back  
from *Alphiom*, she began to build  
Cities, to cut down what Trees  
were requisite, and to clear the  
ground of the Reeds, the Paper-  
plants, and the Tamarisk which  
grew there. Then she bethought  
her of a way to lay out the Money  
she had brought with her, and sent  
some of her Servants to the Villa-  
ges, and to the Cities, to get people  
together; so that there came to her  
a great number of poor people, and  
necessitous Tradesmen, to whom she  
distributed wherewithall to subsist,  
and did them many favours, em-  
ploying them in digging the Chanel  
of the *Manbi* as far as *Alphiom*. They  
wrought it, and began the design  
thereof; but they afterwards found  
they could not bring it to perfecti-  
on, whereupon they gave it over.  
This is manifestly seen at this day by  
the tracks that are left of it. It is  
on the East side of the City of *Al-  
phiom*

Alphiom  
IV.

Its Reve-  
nue.

‘*phiom*. They raised the Bank of  
 ‘*Lahon*, that it might retain as much  
 ‘water as they stood in need of.  
 ‘They relate moreover (says the  
 ‘Author) a fourth Story concerning  
 ‘the manner how the Land of *Al-*  
 ‘*phiom* was peopled. *Pharao* (say  
 ‘these) commanded *Joseph* to reduce  
 ‘it, and proportionably to distribute  
 ‘the waters which flowed thence.  
 ‘*Joseph* did it, and so settled all, that  
 ‘it might last to the end of times up-  
 ‘on the surface of the earth. The  
 ‘*Lahon* is at this day in that posture,  
 ‘save that *Abagon Gabdormelio* the  
 ‘son of *Iexidus* has added something  
 ‘thereto, on that side which is to-  
 ‘wards the wall of the Sources. He  
 ‘also raised in the City of *Alphiom* a  
 ‘little Structure, which is of no use.  
 ‘The yearly Revenue of *Alphiom*  
 ‘was 365000 Crowns of Gold, with-  
 ‘out exaction, or injuring, or tyran-  
 ‘nizing over any person. But since  
 ‘it hath been successively in the hands  
 ‘of several wicked Governours, who  
 ‘have laid Impositions according to  
 ‘their avarice, the Benediction hath  
 ‘departed from *Alphiom*, and the rest  
 ‘of the Countrey: the best cultiva-  
 red

‘ted places are grown desolate, most  
 ‘of the passages and villages were ru-  
 ‘ined, and its Revenues abated more  
 ‘and more. And yet if the Princes  
 ‘would cast their eyes on this Coun-  
 ‘treys, and cause it to be re-peopled,  
 ‘and provide for the observance of  
 ‘Justice and Equity therein, its Re-  
 ‘venues would return to what they  
 ‘were before. But God knows what  
 ‘is concealed from Men.

*Joseph's  
 Prison.*

As to *Joseph's* Prison in *Egypt*, and  
 the Benediction which God gives up-  
 on the Prayers made there, this is one  
 of the Stories related thereof. There  
 was heretofore Commander in *Egypt*  
 the *Achesidian*, so called from the  
 name of his Master *Abulchasam Gali*  
 the son of *Achesides*, who gave him  
 the management of the Affairs of his  
 Government, even during his life for  
 a long time; so that after the death  
 of *Abulchasam*, *Caphor* the *Achesidian*  
 continued sole Governour of *Egypt*,  
 and was put into the Government of  
 that Province by the Prelate the *Mu-  
 tigolett*, of the House of *Guebafus*, God  
 shew him mercy, and generally all  
 related to him; which he enjoyed  
 alone, and without any Partner.

Ca-

*Caphor* died afterwards, but *Saphilmelic* the *Caid Guehar*, servant of the *Mugazzoldinill*, entered into *Egypt* even while he governed it, and obtained of him the Reversion of it. They say this *Caphor* (God shew him mercy) being one day very much troubled with a difficult and intricate business, went himself to the Lawyer and Doctor of *Egypt*, who was then *Abubeker* the son of *Chedad*, and having saluted him said thus to him : ‘ I desire you to name me some place where Prayers are infallibly heard, and shew me in what manner I should pray for an Affair which hath happened to me, and hath already given me much disquiet. Lord Commander (replied the Doctor) go your ways to *Ioseph’s* Prison, and say your Prayer over it with two Inclinations : if you say it in the Afternoon, it will be so much the better. After that read the Chapter of *Ioseph* with a loud voice, and in an entire *Alcoran*, with your face turned towards *Meca*, standing, and your hands lifted up, and ask of God what you desire. For this kind of Prayer is experienced, ready to be heard



heard and accepted: it is the Prayer of Necessity. I have known ancient *Egyptians* make use of it frequently. *Caphor* departed, and did what the Old man advised him, and God did the business for him within a week. The ancient *Egyptians*, as well the Doctors, and they that profess the knowledge of the sayings and actions of the Prophet, as before them, those of his company and retinue, have ever had recourse to that noble Prison, and there they called upon Almighty God for the accomplishment of their affairs, and their prayers were heard. *Moses*, who spoke with God, and his Brother *Aaron*, (Gods peace be with them both) even they have made their Prayers there, and obtained Divine Benedictions: for it is the Prison wherein their Uncle *Joseph* was detained, since *Moses* was the Son of *Gamran*, the Son of *Iahab*, the Son of *Levi*, which *Levi* was *Joseph's* Brother. They say that *Moses*, when he desired God to turn his indignation from the Inhabitants of *Egypt*, and to deliver them from the Locusts and the Frogs, and from the Deluge, and from the Bloud, made

The place  
of *Jacob's*  
Camel.

made his Prayer over *Ioseph's* Prison, as a place purposely set aside for the imploring of Gods mercy ; to which the *Egyptians*, when they are visited with sterility and dearth, or persecution, or are disquieted by reason of any affair, run presently, and make their prayer there, which is certainly heard. *Iacob* (Gods peace be with him) added thereto the place of his She-Camel, where he made her kneel down that he might get off her back. Since the *Mussulman* Religion hath been observed, there is a Mosque built in that place : it is under the Bank of Sand, upon which is the Prison. For *Iacob* (desirous to see the place where his Son had been Prisoner) rode thither on his She-Camel, and alighted at the place which is now called *Ioseph's Mosque*, and there prayed, and gave thanks to God for the favour he had done him, that he embraced his Son, and saw him again : then he went up to the Sand-Mount, and so to the Prison. *JESUS* the Son of *Mary* (Gods peace be with them both) did also visit that Prison. When he and his Mother were in *Egypt*, they there said their Prayer.

Many

Many of those who accompanied the Prophet entered into it; that is to say, the Fourstore who were in Egypt at the time of the Conquests, the first whereof was *Gamrou* the Son of *Gafu*, then his Son *Gabdol*, and *Zebirus* the Son of *Gavam*, and *Abuharius*, and *Abudar*, and *Mecdad*, and the rest, (Gods be with them all;) nay some of them left their Prints upon the Roof of the Prison. This Prison is the place where *Ioseph* sate when he interpreted the Dreams. On one side of the Prison there is a Vault, out of which *Gabriel* came down to him. *Zelicha* sate in that place (before he was more closely restrained, and that they had laid extraordinary commands upon him, and turned his face from the vault) that she might see him ever and anon from the upper part of her Castle: for the Prison served for a Tower to the gate of the Western House of *Gazirus*, which was then within the place of Pleasure. The King had two Houses; the Eastern, called *Zelicha's Gallery*, where is the Wall which remains to this day, opposite to the Caves: and the Western, where the Prison was,

and

*Zelicha*  
*Ioseph's*  
Mistress.

*Caphor's  
Prayer.*

and belonged to the place of Plea-  
sure. As to the Prayer which the  
Lawyer *Abubeker* (the Son of *Cheadad*)  
taught *Caphor*, (Gods peace be with  
them both;) 'tis this: 'Great God, give  
' thy Benediction to *Mahumet* and his  
' Family, grant peace to *Mahumet* and  
' to *Mahumet's* Family, shew mercy  
' on *Mahumet* and *Mahumet's* Family,  
' be propitious to *Mahumet* and to the  
' Family of *Mahumet*; as thou hast gi-  
' ven thy benediction and peace, and  
' as thou hast been merciful, and as  
' thou hast been propitious to *Abra-*  
' *ham* and the Family of *Abraham*.  
' Thou art praise-worthy, and glori-  
' ous. Great God! O thou who hast  
' saved thy Prophet *Ioseph*, and hast  
' delivered him out of the Dungeon,  
' and out of Darknes, and hast made  
' him to get happily out of prison, af-  
' ter the Divil had raised dissention  
' between him and his brethren; who  
' didst bring him to be embraced by  
' his father after a long absence; who  
' hast taken away the afflictions of  
' his father the Prophet *Jacob*, and  
' hast had compassion on the abund-  
' ance of his Tears, and hast crowned  
' his hope by causing him to see him  
after

after he had lost his sight, and hast  
restored him to him, as it were by a  
Miracle of his Prophecy; who hast  
heard his prayer, and done the busi-  
ness he desired of thee: Make haste  
to dissipate my affliction, and to faci-  
litate to me the departure of my  
disquiet, do my business for me, fa-  
cilitate my return to my own people,  
receive me into thy Sanctuary, de-  
liver me out of my misfortunes,  
and out of my afflictions, as thou  
hast deliver'd thy Prophet *Ioseph* out  
of his, after thou hadst afflicted  
him in this place, for the tryal of his  
patience; for the raising him to a  
high rank near thee, and for the in-  
crease of his reward. O Thou,  
who art he who dost compass the  
affairs of the faithful, who art the  
end of the desires of all that petition  
thee, and the Butt of their demands,  
who require any thing of thee, and  
the hope of those who seek a refuge,  
and the sanctuary of those who are  
in fear; who hearest the prayers of  
those who have need, and dost put  
a period to great afflictions! Bless  
*Mahomet* thy Apostle, and Lord of  
Men, and those of his holy Family,

R

and

'and those of his chosen Company,  
 'and his Wives, who are the Mothers  
 'of the Faithful, and those who fol-  
 'low them in well-doing to the day  
 'of judgement. Take me into thy  
 'custody, surround me with the Cur-  
 'tains of thy Throne, raise over me  
 'the Forts of thy Cittadels, spread  
 'over me the vail of thy protection,  
 'and turn not away thy eyes from  
 'me; give me not over into the tuiti-  
 'on of any other, free me from the  
 'evil devices of thy creatures, favour  
 'me with the abundance of thy gra-  
 'ces, and with that of thy goods  
 'whereof the use is allowed, through  
 'thy mercy, O most merciful of all  
 'the merciful. God give his Bene-  
 'dictions to our Lord *Mahomet*, and  
 'to those of his family, and to those  
 'of his company, and to his wives,  
 'and to those who follow them in  
 'well-doing to the day of judgment.  
 'Praise be to God the Lord of the  
 'world.

*Joseph's*  
 prayer.

*Megavius*, the son of *Salichus* re-  
 lates, as having learnt it of *Abuhari-*  
*rus*, God shew him mercy, that *Ioseph*,  
 Gods peace be with him, when he  
 was brought into *Egypt*, began to  
 weep

weep night and day, out of the grief  
 it was to him, to be so far from his fa-  
 ther and brethren; and that one night  
 which he consecrated to God, and  
 which he spent in prayer, he implor'd  
 the assistance of God, and without  
 any noise spoke thus to his Lord:  
 'O Lord, thou hast brought me out  
 'of the Country which I love best  
 'of any in the world, do me good in  
 'this where I now am, and assist me  
 'therein with thy favours; cause me  
 'to be loving to the Inhabitants of  
 'these Provinces into which thou  
 'hast brought and conducted me, and  
 'in like manner cause them to love  
 'me: give me wherewithall to subsist  
 'therein happily and handsomely, and  
 'do me favour that I may not die till  
 'thou hast brought my Brethren and  
 'me together with joy and satisfacti-  
 'on, and put us into a capacity of en-  
 'joying the happiness of this world,  
 'and that of the other. After that,  
*Joseph* fell asleep, and saw in his  
 dream some body, who said to him:  
 '*Joseph*, God hath heard thy prayer;  
 'he will raise in thee an affection to  
 'the Country into which he hath  
 'brought thee, insomuch that there

' shall not be any other in the  
 ' world, more pleasant to thee, as he  
 ' hath alwaies made it amiable to  
 ' those who have entred into it before  
 ' thee; and in like manner he will  
 ' render it amiable to those who shall  
 ' enter into it after thee, for no body  
 ' shall be desirous to go out of it, after  
 ' he is once come into it. He will in  
 ' like manner cause thee to be lov'd by  
 ' its Inhabitants, and will make thee  
 ' Master and Governour of it. He  
 ' will also bring you together; thee  
 ' and thy Father, and thy Brethren in  
 ' the midst of thy reign and govern-  
 ' ment, and will give thee joy and sa-  
 ' tisfaction. Take courage there-  
 ' fore upon this hope, and be jocund  
 ' and chearful, and know, *Ioseph*, that  
 ' this Province is the Mother of Na-  
 ' tions, and the support of Men, and  
 ' that the Treasures and Wealth of  
 ' the Earth are in it. *Ioseph* awaked  
 thereupon extreamly glad and satisf'd,  
 and from that time advanc'd by de-  
 grees to the condition which God had  
 promis'd him, alwaies hoping the  
 accomplishment of the promises  
 which he had made him, till that God  
 brought them together, him and his  
 Fa-



Father, and his Brethren. Ever since, *Egypt* hath been ever lov'd and desir'd; no Forreigner comes into it, but is glad to continue there, and departs thence, but he regrets it and desires to return into it again. After God had brought him to Reign, and brought them together, him, and his Father and his Brethren, in the flower of his glory, power, and grandeur, he humbled himself before God, and abstain'd from the goods of the world, aspiring to those which are with God, and said, according to what God himself relates of him by the mouth of his Prophet *Mahumet*, Gods peace and mercy be with him, in his glorious Book: *My Lord, you have brought me to Reign, and have given me the knowledge of interpreting obscure discourses; O Creator of the Heavens and the Earth. You are my Protector in this world, and in the other give me the grace to die a Mussulman, and bring me into the company of the Vertuous.* God granted him all that; God bless him and his holy Fathers.

*Abumuchammed the Acheminian*, the Dyer, God have mercy on him, related to me at *Masre*, what follows,

Gize.

The  
Pyramids.

sayes the Author: I went often, said he, to the Country of *Gize* about some affairs I had there, and some debts I was to receive from certain Labourers of those parts, so that I saw the *Pyramids* at a distance; but the trouble and disquiet I was in proceeding from my affairs, permitted me not to go to them, nor to come nearer them, to consider them at leisure, and to contemplate their structure, and the exquisite artifice of their Fabrick. I was acquainted with, and much esteem'd, the Prelate of the great *Mosquey* of that Country, so that one night I took up my lodging at his house, and discover'd to him my thoughts concerning the *Pyramids*, telling him, that I had always been so taken up with my affairs, that I had not as yet gone so far to consider them, but that I had a great desire to see them, and to contemplate the structure thereof, and the excellency of the artifice employ'd therein. He thereupon spoke thus to me: ' Brother, if these *Pyramids* were in *China*, or at the extremities of the West, those who should hear talk of them, would have

have the curiosity to go thither to see  
 them, and to consider the admirable  
 structure thereof; what therefore  
 ought they to do who are here in the  
 Country where they are, and so near  
 them? My Father told me, that he  
 had seen *Magedolmelic Macherir* the  
 blind man, who got the *Alcoran*  
 read to him at the gate of the  
 Western Castle, Gods mercy on him,  
 in the time of the Prelate *Mastaga-*  
*libemrillus*, who had seen him; I say,  
 at these *Pyramids*, attended by an *E-*  
*thiopian* Youth, who led him by the  
 hand, and that the Youth having  
 brought him upon the *Pyramid*  
 which lies Eastward, he felt the  
 graving of it with his hand, and  
 what was written upon it, and ad-  
 mir'd it, praising and giving thanks  
 to God continually for the know-  
 ledge he had inspir'd his servants  
 withall, and the excellency of their  
 workmanship and *Geometry*. My  
 Father saluted him, and spoke thus  
 to him; O Lord, you put your self  
 to much trouble, and take a great  
 deal of pains to get up and down this  
 Pyramid. O Brother, reply'd he,  
 to travel up and down the Country,

*Macherir*  
 the blind  
 Man.

' and to consider the tracks of ancient  
 ' Nations, and past ages, is one of  
 ' those things which are recommended  
 ' to us, that those who want examples  
 ' may thereby find some for their in-  
 ' struction, and that the sloathful and  
 ' sleepy may therein meet with what  
 ' may awake them out of their slum-  
 ' ber, and oblige them to consider  
 ' the Kingdom of the Heavens and  
 ' the Earth, and the Miracles, and  
 ' prodigious things which God hath  
 ' placed therein. These Pyramids are  
 ' one of the most miraculous things  
 ' of any in *Egypt*, after the *Nile*. For  
 ' as to the *Nile*, its flowings and eb-  
 ' bings depend on a wisdom known  
 ' only to him who gives it its course,  
 ' and obliges it to do its duty; who  
 ' commands it to encrease, and it o-  
 ' beys; and who causes it to fall, af-  
 ' ter it hath acquitted it self of what  
 ' people needed from it. What is  
 ' there more admirable then these  
 ' prodigies? For my part, I am a  
 ' poor man, who have lost my sight,  
 ' and whose curiosity can reach only  
 ' those miracles and rarities, which  
 ' may be learnt by the ear. But who  
 ' comes it, that those who see well,  
 ' who

who have leasure, and live near these  
miracles, have not the curiosity to  
divert themselves in the contempla-  
tion thereof? He thereupon took  
me by the hand, and recited these  
verses to me. *Pray unto him who hath  
liv'd upon the Mount, to dictate unto  
thee the History of himself, and cause  
him not to weep, unless it be with my  
tears. I cannot see remote countries  
with my eyes, but it may be I shall see  
them by the means of my ears.* Where-  
upon he fell a weeping, so that he  
made me weep also, and said to me:  
O Brother know that the sighs of  
the poor blind man will never end  
in this world, and that they will  
not cease, till he hath casted death,  
and that God hath promis'd him,  
that if he patiently endure the af-  
fliction of his blindness, and loss of  
his sight, and shall have taken it  
as coming from God, and chearful-  
ly accepted it, he will justifie him,  
and bring him into Paradise. For  
the blind man is dead among the li-  
ving. The Law of God commands  
a man to salute him; it is an act of  
faith, to eat with him; it is an Ob-  
lation to God, to sit down with  
him

'him; 'tis a merit of reward to  
 'discourse with him; 'tis a thing of  
 'obligation to give him an almes; he  
 'who takes him by the hand in his  
 'necessity obtains the remission of his  
 'sins. Then he said further to me:  
 'Know that what oblig'd me to take  
 'the pains to come to this place, was  
 'somewhat told me by a certain Scho-  
 'lar while we were together in the  
 'Colledge. 'Twas of his father that  
 he spoke to me, and he was of that  
 Country of *Gize*. My father, said  
 he, told me, that while he was a  
 young man, he went and came many  
 times night and day by these Pyra-  
 mids, his affairs obliging him there-  
 to; and that he and some other young  
 men about his age went up on the  
 top of them, and sometimes into them,  
 without any other design then to di-  
 vert themselves. One day among  
 others, said this father to his son, ac-  
 cording to what he added, about  
 noon being mounted on a beast  
 which I had, as I kept along my di-  
 rect way, passing near these Pyramids,  
 I saw a company of *Cavaliers*, moun-  
 ted some on Horses, and others on  
 Camels, and some people a foot  
 march-

marching along with them, as it were in a Proceſſion about the Pyramids. Whereupon thought I to ſay to my ſelf, Who are thoſe that make a Proceſſion about the Pyramids now at noon? Is it not for ſome accident newly happen'd in the City? I thereupon made towards them, ſo that I came pretty near them, and look'd upon them very earneſtly. But I found, as I view'd them at a nearer diſtance, that they had neither the ſtature nor mien of ordinary men, and I made the ſame judgement of their Horſes and their Camels. Which oblig'd me to recommend my ſelf to God, after which I ſaluted them, and they return'd my ſalutation, and ſpoke thus to me; 'Be of good courage, 'thou ſhalt have no harm. We are 'a company of *Muſſulmans*, of the 'number of the *Dæmons*, who be-  
'lieve in God and in his Prophet. 'When the *Dæmons* return a mans ſa-  
'lutation, he may believe himſelf 'ſafe enough as to them. When  
'therefore thou ſhalt meet with  
'creatures which thou thinkeſt not  
'to be men, ſalute them, for if they  
'ſalute

*Muſſulman*  
Dæmons.

'salute thee again, they will be  
 'faithful, if they do not return  
 'thy salutation, they will not be  
 'faithful; it will therefore concern  
 'thee to recommend thy self to God,  
 'that he may preserve thee from  
 'them; for by that means it will  
 'not be in their power to hurt thee.  
 After that I saw among them a *De-  
 mon* whom they honoured much, and  
 whom they acknowledg'd as it were  
 for their Protector and Superiour, to  
 whom one of them spoke thus. See  
 you the beauty and the excellency,  
 and the workmanship of that Stru-  
 cture, and of that Architecture, the  
 solidity of those buildings, and the  
 goodness of their situation? This,  
 reply'd he, is an effect of their wisdom,  
 who inhabited the land before us,  
 who were mightier then we, and sig-  
 naliz'd themselves, by more noble  
 marks, then we can do, upon the  
 earth. I had heard what the ancients  
 said of these Pyramids, and was de-  
 sirous to see and consider them my  
 self before my death, should we now  
 at the time we live in, attempt the  
 making of such works as these, we  
 should not compass them, even though  
 men

The  
 Pyramids.



men joyn'd with us to carry on the work. Nay, though we should content our selves with the building of but one Pyramid, we should not be able to do it; what pain therefore would it be to make as many as there are here? After that they departed as it were in order to their return, and one of them bid me *Adieu*, and spoke thus to me; 'O man, endeavour to forbear walking abroad at noon; rather sleep at mid-day, for the Devils do not sleep at that time. Now this is it that obliged me to come to these Pyramids, which are such Miracles of Workmanship, that the Dæmons themselves cannot make the like. Why shall I not feel them at least with my hand? Besides, here is a Youth who represents things so well to me, that I comprehend them as if I saw them my self: I thank God who guides my Imagination so well.

We find in the Book of the Lives of great and illustrious persons, who have flourished in several times, that *Musre* (God preserve it) was anciently called *Babelain*, and that that name had been given it in regard that *Babel*

*bel* being heretofore the seat of the Empire of *Gueraca* and *Syria*; when the Kingdom of *Masre* came to be great and famous in the world the *Coptites* called it *Babelain*, pretending by that name to raise the lustre of its State, and to exalt the glory and dignity of its Empire: as if they would say, the ancient *Babel* was but one *Babel*, and that *Masre* was *Babelain*, that is to say, two *Babels*. Whence it came, that after the *Romans* got to be Masters of *Syria*, they said the Land of *Egypt* is *Babylon*, and made great account of that Province by reason of the conveniences they had thence by Sea and by Land; so that that name continued to it. Then upon its being taken by the *Mussulmans* under the Reign of *Omar*, (Gods peace be with him) by the conduct of *Gamron* the son of *Gasus*, (Gods mercy on him) an *Arabian* Poet made Verses, wherein he acknowledged the favour God had donethem in that conquest, and the abundance and variety of good things and wealth which they had acquired by that victory. The subject of those Verses was, that

*Quisias* the son of *Caltham*. *Quisias* the son of *Caltham*, one of the Chil-

Children of *Som*, (Gods mercy on him) came from *Syria* to *Masre* with *Gamron* the Son of *Gafus*, and entered into it with 100 men of his Nation, bringing their equipage on horses; which men he commanded, having belonging to him 50 Servants and 30 Horses. *Gamron* and the *Mussulmans* being afterwards resolved to besiege the Castle, *Quisias* chose a place where he and his men might continue, and caused his Tent to be pitched there, according to the relation of *Abugamron Mahumet* the Son of *Joseph*, and abroad there during the whole Siege of the Castle, till God brought it into their power. After that *Quisias* was with *Gamron* at *Alexandria*, leaving his people and his baggage in that place; and after *Alexandria* had also been taken by the *Mussulmans* as *Gamron* was returning to *Masre*, having imposed on the *Alexandrians* the Tribute they were to pay, and signed the Articles of their Accommodation: *Quisias* returned also to his Quarters at *Masre*, and lodg'd there still. The *Mussulmans* marked Lodgings for themselves, and *Gamron* caused his own to be marked opposite to that heap

heap of Sand where *Quisat* had taken  
 up his Post. Then the *Mussulmans*  
 had a Council about the building of  
 a Mosque, where they might meet  
 together, and writ concerning it to  
 the Commander of the Faithful, *O-*  
*mar*, (Gods peace be with him) who  
 returned this answer, 'I have received  
 ' the news of the resolution which you  
 ' have taken up all together for the  
 ' building of a Mosque, where you  
 ' may celebrate the Friday, and make  
 ' your Assemblies. It is no doubt a thing  
 ' necessary for you, and you follow in  
 ' that the example of your Prophet,  
 ' Gods peace and mercy be upon him.  
 ' For the first mark whereby he be-  
 ' gan to signalize the *Mussulman* Reli-  
 ' gion and the first foundation upon  
 ' which he would settle it, was the  
 ' building of his own Mosque in the  
 ' place of his Retreat. Assemble  
 ' therefore hereupon your Comman-  
 ' ders, and take counsel of your anci-  
 ' ents, who are Companions of the  
 ' Apostle of God, Gods peace and  
 ' mercy be with them, for the bene-  
 ' diction of God is in the Ancients.  
 ' What they shall resolve on with a  
 ' general consent, approve it, *O Gamron*,  
 ' and

and oppose it not. For the assembly of the Council brings the mercy of God, who protects that Nation, out of the kindness he hath for his Prophet, Gods peace and mercy be with him. Through the grace and mercy of God, they will never agree about a thing wherein there is any error. God keep you in union, and prosper your affairs, and settle you in the possession of your Conquests, and assist both you and me with his graces, and bless *Mahumet* and his family. The *Mussulmans* having seen *Omar's* answer, Gods peace and mercy be with him, held a Council concerning the building of the Mosque, and found it might be conveniently built on the place where *Quisias* the son of *Colthom* was lodg'd. *Gamron* sent for him, and ask'd his advice, saying; 'O *Abugabdorrachaman*, I will take up a lodging for you instead of this, where you please to have it. Whereupon *Quisias* spoke thus: I have already told you, O ye *Mussulmans*, who are hear assembled, that this habitation pleases me well, and that it is mine, but I bestow it with all my heart on

S

'God

God and the *Musulmans*. He therefore quitted that place, and lodg'd with those of his Nation, who were the children of *Som*, and took up his Quarters among them. Whereupon *Abucainan* the son of *Magamar*, the son of *Rabagni*, the *Nachesian*, in memory of those adventurers, and to honour these Victories, made the ensuing verses: *And we had the good fortune to Conquer Babylon, where we have pitch'd upon booty in abundance for Omar and for God. The good man Quisias, the son of Calthom, quitted and delivered up his habitation and the lodging which belonged to him upon the divine intreaty. All those who shall do their devotions in our structure, will know with the inhabitants of Masre what I say, and will publish it. Abumansor the Balavian, Gods mercy on him, made these Verses upon the same subject, wherein he speaks of Gabdorrachaman, the son of Quisias, the son of Calthom, Gods peace be with him; And thy Father quitted and deliver'd up his habitation to the people of prayer and adoration. Lithus, the son of Sagad, Gods mercy on him, a Lawyer of Masre, speaks thus of the ancient*

ancient great Mosque of that City;  
*Our Mosque was only Gardens and Vine-*  
*yards.* *Abugamrou*, the son of *Serra-*  
*gus*, sayes this of it, which he had  
 from *Saguidus*, who had it from the  
 Ancients of his time; The place,  
 saith he, of our great Mosque of  
*Masre*, was heretofore only gardens  
 and groves of Palmes, but the *Mus-*  
*sulmans* got it, and caused a Mosque  
 to be built there for their assemblies,  
 (Gods peace be with them all. *Gue-*  
*marus* the son of *Zebirus*). the Cryer,  
 sayes his Father spoke thus of it: I  
 have heard, said he, our Ancients, of  
 whom some had been present at the  
 Conquest, who spoke thus: There  
 were fourscore of the Companions of  
 the Prophet of God, (God's peace  
 and mercy be with them) present at  
 the foundation of the Mosque of  
*Masre*, *Zebirus* the son of *Gavam*, *Mec-*  
*dad* the son of *Afouad*, *Guebad*, the son  
 of *Samet*, *Abuldarda*, *Phedal*, *Gamrou*,  
*Gaqueb*, and the rest, as well of the  
 number of those who came for refuge,  
 as of that of the Protectors, (Gods  
 peace be with them all.) *Jezibus*:  
 the son of *Chebib*, speaks thus of it.  
 Our Mosque was founded by four

## The Prodigious of Egypt.

of the Companions of the Prophet, Gods peace and mercy be with them, *Abudar*, *Abunafre*, *Mahumet* the son of *Geron* the *Zebirian*, and *Manbehe* the son of *Derar*. *Gabidol* the son of *Gegafur* speaks thus of it in these terms: Our Temple was raised by *Guebad*, the son of *Samet*, and by *Raphecus*, the son of *Malichus*, who were two Captains of the Protectors, Gods mercy on them. *Abudaoud* saith, that *Gamrou*, the son of *Gafus*, sent *Rabigas* the son of *Sergil*, and the son of *Galcamas* the *Carisian*, the *Guedavian*, to determine on which side should be the Front of the Mosque, and that he spoke thus to them.

The front  
of the  
Mosquey.

Go you and stand on the top of the Mountain, when the Sun is ready to set, and when there shall be one half of it under the Horizon, do you turn so as that it may be on your Eye-brows, and take with all the exactness you can, the true side on which the Temple ought to be turned. I pray God to assist you in the doing of it. They did what he had commanded them. I have heard, says *Lithus*, (Gods mercy on him) that *Gamrou* the son of *Gafus* went up to the



the Mountains, and exactly observed the time, and the shade of the Sun setting, till the side on which the front of the Temple should be turn'd was agreed upon. *Gnemarus* related to me, that he had heard his Father say, that *Gamyron* the son of *Gafus* said to his Companions, Turn the front of the Mosque towards the East, that it may be right opposite to *Meca*. It was turned (said he) very much towards the East; but after that *Corras* the son of *Coris* made it incline a little toward the South. I have heard (saith *Masgab*) the son of *Abu-chebib*, who spoke thus upon these words of the All-mighty and All-good God, *We shall see on which side thou wilt turn thy Face towards the Heaven, and we shall appoint thee a Situation which thou shalt be pleased withall.* This Situation (saith *Jezidus*) which the Apostle of God (Gods peace and mercy be with him) observed in his Prayers, and which All-mighty God commanded him to comply withall, consisted in having the face turned towards the Chancel; and it is the Situation of the *Egyptians*, and of the Inhabitants of the Western parts. I

have heard the same *Abuchebib*, added *Masgab*, read that passage after another manner, putting the first person instead of the second, thus; *And we will appoint thee a Situation, which we shall be pleased withall.* One of the Protectors saith, that *Gabriel* came to the Apostle of God (Gods peace and mercy be with him) and said unto him; Dispose the Situation of thy Mosque so as thou maist have thy face turned towards the square Temple. Then he made his draughts upon all the Mountains which were between him and the square Temple; and so he drew the Plat-form of his Mosque, having his face turned towards the square Temple, which happen'd to be the Chancel side. *Malicus* affirms that the Front of the Mosque of the Prophet of God (Gods peace and mercy be with him) is Situated opposite to the Chancel. Several Authors relate, that in the Mosque of *Gamrou*, the son of *Gafus*, there was no vaulted Upper-room, nor in that built by *Muslemas*, nor in that built by *Gabdolgueziz*, the son of *Merouan*; and that the first who made an Upper-arched room was *Corras*,  
the

the son of *Masquin*. They say the son of *Serich* speaks thus of it : In the great Mosque, which *Gamrou* the son of *Gasus* built ; there was no Arch, that is, no Arched Upper-room. *Sagnidus* the son of *Serich* speaks also of it in these terms, *Abusagnid* related this to me. The *Chemirian*, who is the most aged of those whom I have met, said to them : I have found this Mosque where you assemble your selves, and which was built by *Gamrou*, the son of *Gasus*, fifty Cubits in length, and thirty in breadth. *Gamer* the son of *Omar*, the son of *Chebib*, the Crier, speaks thus of it ; *Gamrou* the son of *Gasus* spoke to us, and made a Street which compassed the Mosque on all sides ; then he made two Gates opposite to the House of *Gamrou*, the son of *Gasus*, and two Gates on the East side, and two Gates on the West side, so that when the people went out of the little Street of the *Lampe*, they found the East-corner of the Mosque opposite to the West-corner of the House of *Gamrou*, the son of *Gasus* ; and that before they had taken out of *Gamrou's* House, what was since taken out.

The length of the Mosque, from the front to the opposite end was equal to the length of *Gamron's* House. The Roof on the outside was very flat. In Summer the people sat all about in the spacious place which was at the entrance. *Abusalich* speaks thus of it; *Lithus* said to me one day, can you tell what distance there was between the Mosque built by *Gamron*, and his House? No, said I. Our Ancients told me (reply'd he) that there were seven Cubits, and that before they took out of *Gamron's* House, what was since taken, and made part of the Mosque. This shews that the Eastern Gate was opposite to the great House of *Gamron*. The son of *Lahig* relates it to us as a thing he had learnt of the son of *Habit*, that *Abute-minim*, the *Chisanian*, had said to him, that he had heard *Gamron* the son of *Gasus* speaking in these terms: One of the Companions of the Apostle of God (Gods peace and mercy be with him) told me he had heard the Prophet, (Gods peace and mercy be with him) speak thus; 'The Almighty and All-good God commands you one Prayer besides the  
'ordi-

Ordinary ones; say it in the intervall  
there is from the Evening Prayer  
to the break of day. *Abunasre* the  
*Gopharian* related it, and *Abutemim*  
speaks of it thus; As we sate down  
together, *Abudar* and I, *Abudar* took  
me by the hand, and we went to-  
gether to *Abunasre*, whom we met at  
the Gate, which is on the side of  
*Gamrow's* House; where *Abudar* spoke  
to him thus; O *Abunasre*, have you  
heard the Apostle of God (Gods peace  
and mercy be with him) speak in  
these terms? God hath yet enjoined  
you a Prayer; say it in the intervall  
between the Evening and betimes in  
the Morning. He repeated this to  
him three times, and he always an-  
swered, Yea. *Jachi* the son of *Salich*,  
relates what follows, as having it  
from *Gadras*, who had it from his  
Father, and he from *Gamer* the son of  
*Omar*. *Muslemas* (said he) caused to  
be made in the great Mosque, four  
Chappels at the four corners of it;  
For he first put them there, and they  
were not there before. He also was  
the first who spread it with Mat, for  
before that it was only strew'd with  
Gravel. After him *Gabdolgueviz*, the  
son

The augmentations of the Mosque of *Masre*.

son of *Merouam*, the son of *Chacam*, caused somewhat to be done therein, according to the relation of *Gamer*, the son of *Omar*, the son of *Chebib*, the *Raguinian*, who affirms that *Gabdolguezix*, the son of *Merouan* quite demolished the great Mosque, and that he augmented it on the West-side, so that he left between it and the House of *Sand*, and the House of *Gerou's Son*, and the others, but a small Street, which is now called the *Pav'd Street*, and brought into it the spacious place, which was on the North-side; but on the East-side he had no place to enlarge it. This was done in the year 79. As to the augmentations made in the great ancient Mosque, after the building of it, by *Gamrou* the son of *Gafus*, it is to be observed, that *Gamrou* did this work after his return from *Alexandria*, to the place of his Tent, and that he had taken *Masre* in the Moneth *Mucharram*, in the twentieth year after the Prophet's Retreat, whom God favour with his most excellent Benedictions. *Abusaguid* the *Chemirian* speaks of it also; I have found that that Mosque, where you assemble yourselves,

selfes, was built by *Gamron*, fifty Cubits in length, and thirty in breadth. After him *Muslemas* the son of *Muchalled* made some enlargements in it, under the Reign of *Megavius*, the son of the *Abusophian*, in the Year 35. Then afterwards *Gabdolguezix*, the son of *Merowan*, in the year 79. and after him *Corras*, the son of *Serich*, upon the account of the *Valide* the son of *Gabdolmelic*. This last would needs demolish what *Gabdolguezix* had built, and afterwards completed his building. He gave the oversight of these works to *Fachi* the son of *Chandelas*, and above him to *Gamer* the son of *Levi*. He quite demolished the Mosque, so that the people met on *Friday* in another place, till the building was finished. He put up the Seat for Orations in the great Mosque, in the year 94. They say there is not in the World any one handsomer and nobler then this, after the Seat of the Prophet of God, Gods peace and mercy be with him. After that, there were enlargements made by *Salich*, the son of *Gali*, the son of *Gabdol*, the son of *Guebas*, upon the account of the Commander of the Faithful *Abulguebas*,

bas, who added behind the Mosque four Pillars. There were also some made by *Gabdol*, the son of *Tahar*, the son of *Ghasan*, the Overseer, under the Commander of the Faithful. *Gabdol* said this of it, as having it from his Father. *Abutahar* came from *Alexandria*, and entered into *Fustata*, which is *Masre*, where he constituted Judge *Guise*, the son of the *Mongader*, and added to the Mosque part of the House of *Gamron* the son of *Gasus*. The son of *Remath* added thereto the House of *Gabidol*, the son of *Chareth*, the son of *Gerou*, and the House of *Gagelan*, the freed Servant of *Omar*, the son of *Chettab*, (Gods peace be with him) and the House of the *Phadal*. The *Phadal*, the son of *Tahar*, went out of it accordingly on a Tuesday, five days before the expiration of the Moneth *Regebe*, in the year 212. After him *Abubeker Mahumet*, the son of *Gabidol*, the son of *Chareth*, the son of *Masquin*, enlarged it on the side of the spacious place, and to that end took the Gate, and the Mint-house, with what was adjoining thereto, as far as the Western Wall of the Mosque, which so enlarged the spacious



cious place, that the Mosque was square. He added thereto also a Pillar, which is that on the South-side. He began to demolish and to build on *Thursday* the fourth of the Moneth of *Regebe*, in the year 357. and dy'd before he had finish'd his design; but his son *Gali*, the son of *Mahumet*, had his charge after his death, and completed the enlargements which he had begun; so that the people did their Devotions there after *Wednesday* the 23. of the Moneth *Ramadan*, in the year 358. The *Phadal* the son of *Guebas* told me what follows; I ask'd (said he) the Architect, named *Gali*, the *Chemirian*, who had the charge of that Structure; and he told me that what was taken out of the Mint-house towards the enlargement of the spacious Place is nine Cubits in length, according to the great measure. *Sophian* the son of *Gabdol* says, citing for Author *Naphegus*, the son of *Othman*, that there was no History recited in the Mosque in the time of the Apostle of God, (Gods peace and mercy be with him, nor in the time of *Abubeker*, *Omar*, *Othman*, or *Gali*, (Gods peace be with them all) and that

Reading  
of History  
in the  
Mosquey.

## The Prodigious of Egypt

that practise began not till under the Reign of *Megavius* the son of *Abusophian*. The son of *Lahigus* saith, citing for Author *Abucheib*, that *Gali* (Gods peace be with him) went to his Devotion before day, making imprecations against some of his enemies; and that it being related to *Megavius*, he appointed a man to recite the History after the break of Day, and after Sun-set, and to pray God for him, and the Inhabitants of *Syria*; and thence began (saith he) the recital of History. *Abugamron* hath related to us, citing for Author *Megnirus*, that the first who did his Devotions in the morning was *Gali*, and they say he did not that but out of a reflection that he had a War to prosecute. We will add here a Copy of what is written upon the green Tables in the ancient great Mosque of *Masre*. The Writer was *Abulcasem Moses*, the son of *Guisse*, the son of *Moses*, the son of *Mubadi* the Writer, God All-mighty be merciful to him. ' In the Name of God ' Gracious and Merciful; God hath ' declared that there is no other God ' but he (till he says) in Justice. There ' is no other God but the true God alone,

The green  
Tables of  
the Mos-  
quey of  
*Masre*.

' alone, without Associate. He gives  
 ' Life and Death, and he can do all  
 ' things. 'Tis he who hath sent his  
 ' Apostle with good conduct, and the  
 ' true Religion; and the rest of the  
 ' Verse. The Messias will not disdain;  
 ' and the rest of the Verse. Great  
 ' God, give thy Benediction to *Mahu-*  
 ' *met* thy Servant and Prophet, grant  
 ' him peace; make him the most ho-  
 ' noured of thy Creatures before thee,  
 ' and the most cherish'd by thee, and  
 ' and the most Powerful in favour a-  
 ' bout thee, and the nearest in dignity  
 ' to thee. Great God, hear the  
 ' Prayers which *Mahumet* makes to  
 ' thee for his Nation, and cause his  
 ' People to descend into his Fish-pool,  
 ' without confusion and without af-  
 ' fliction. *Gabdol* the Strong, Com-  
 ' mander of the Faithful, hath caused  
 ' this Mosque to be augmented and  
 ' enlarged; great God, give thy Be-  
 ' nediction to the Commander of the  
 ' Faithful, thou and thy Angels, en-  
 ' crease his reward, and make him  
 ' one of thy greatest Servants in hap-  
 ' piness; make him one of the Com-  
 ' panions of *Mahumet* (Gods peace and  
 ' mercy be with him) in Paradise;  
 ' assist

'assist him to govern well what he  
 'hath under his jurisdiction of thy  
 'Servants, and of thy Provinces, by  
 'making him thy Lieutenant; and  
 'cause his Subjects to enjoy the hap-  
 'piness of good conduct in safety  
 'and assurance. He who had the o-  
 'versight of the Structure was *Corras*  
 'the son of *Serich*; and the time  
 'wherein it was finished, is the  
 'Moneth *Ramadan*, in the ninety se-  
 'cond year of the Blessed Retreat.  
 I have heard *Abugamron* speak thus:  
 The first who made Arched Upper-  
 rooms was *Omar*, the son of *Gabdol-*  
*gueziz*, (Gods peace and mercy be  
 with him) in the hundreth year; and  
 the Mosqueys were made in that  
 manner after him, having been be-  
 fore onely without any such Room.  
 The first of the Prelates who caused  
 the Benediction and the glorification  
 of the Name of God to be pronoun-  
 ced by Criers after him, was the Pre-  
 late of *Chafina*, whose Son is now  
 known under the name of the Son of  
*Gali* the Prelate. Before that, the  
 Prelates only pronounced that Bene-  
 diction to the People. I have heard  
 him speak in these terms: These  
 Pillars

Pillars of Wood which are in the Court, were erected the same year that the Chancel was made. Before that the Veils were in the midst of the Seeling of the great Mosque. 'Tis related that in the Reign of the *Mamunus* there were Coffers in the great Mosque, wherein was put what remained of the portions of the Poor and Indigent, of what they gather'd who walked up and down the Highways, of all the other Collections which were made. These Coffers or Chests were opened on the *Friday*, and they call'd with a loud voice such as would accept of those Alms; but it seldom happened that any came to receive them. Then they call'd him who had gathered them, and he answered in these terms; The Charities are come into the Coffers, they shall never return to me; I leave them to the All-mighty and All-good God. The *Nilometer* was built of the remainder of these Almes; there being not any would receive them in the time of the *Mamunus*, Gods mercy on him. One of the Grandees of *Egypt* (God shew him mercy) related to me, that heretofore in the *Lampe-street* in

T

Masre,

*Masre*, on the Festival day, after the great Feast of the Moneth *Ramadan*, they set Kettles full of Flesh, and Baskets full of Bread, and that they called with a loud voice such as had need thereof, as they call people to Water on the High-ways; and that it happened sometimes the greatest part remained there all Night upon the place, so few would take of it. The remainder was carried to the Prisoners, and they answered, we have enough to live upon, thanks be to God. The Land of *Egypt* was then the most plentiful of any in the world, the most Populous, and the best cultivated, and where there was more convenience of Habitation and Subsistence. The *Masich* relates in his Annals, and others affirm also, that the *Egyptians*, when they saw the *Nile* at the highest, gave Almes, released Slaves, cloath'd Orphans, relieved Widows, and such as were destitute of Succour, out of their thankfulness to God, for the kindness he did them in raising the course of the *Nile* to its height.

Pharao's  
Castle.

They relate that *Pharaoh*, after he grew Proud, and Insolent, and Impious,  
com-

commanded a Castle to be built on the descent of Mount *Maftam*; and that his Vifier *Haman*, according to this order, got workmen together from all parts of *Egypt*; so that there were a hundred and fifty thousand Architects, with what Trades-men, Handy-craftsmen, and Labourers were requisite. He caused Brick and Mortar to be made, Timber to be felled, and Nails to be made; then they began their Building, and raised it so high, that never any had done the like before; for the Mafons were no longer able to stand on their Feet to work. But the All-mighty and All-good God about Sun-set sent *Gabriel* (Gods peace be with him) who smote the Castle with his Wing, and cleft it into three pieces, one whereof fell on *Pharaoh's* Army, where it kill'd a thousand Men; another fell into the Sea, and appeared there like a high Mountain; and the third fell into the Western Land. There was not so much as one of the *Coptites* who wrought within it faved, they all perished. They relate that thereupon *Pharaoh* was so proud, as to cast an Arrow at Heaven; God willing to

try him, returned his Arrow to him all bloody; Whereupon he cry'd out, I have killed *Moses's* God. God is infinitely above what impious men can do; he does what he pleases with his Servants. God therefore at that very time sent *Gabriel*, who did to the Castle as we have related.

*Caron* the  
Wealthy,  
who is  
*Corah*.

One of those who were impious, and proud, and arrogant in the Land of *Egypt*, was *Caron* the Cup-bearer; He was an *Israelite*, Cousin-german to *Moses*, (Gods peace be with him) for *Caron* was the son of *Jashar*, the son of *Cahab*, and *Moses* was the son of *Gamran*, the son of *Cahab*. Others say *Moses* was *Caron's* Sisters son; he was called *Caron* the Bright, by reason of the beauty of his Face. He was the most diligent of the Children of *Israel* in the reading of *Moses's* Law, but he became a Hypocrite, as the *Samerian* was, and said; 'Since the Prophecy belonged to *Moses*, and the Sacrifice, and the Oblation, and the knowledge of the Law to *Aaron*, what remains there for me? They relate that *Moses* having brought the Children of *Israel* through the Sea, gave *Caron* a Commission to interpret the Law, and



and to collect the Offerings, and made him one of the Chiefs. The Offerings belonged then to *Moses*, but he bestowed them on his Brother, whereat *Caron* was troubled, and envy'd them both, and spoke thus to them; 'Behold now the command is come 'absolutly into your hands, and I 'have nothing to do with the affairs 'of the Children of *Israel*; How 'long shall I suffer this? It is God, 'reply'd *Moses*, who thus disposes of 'things. I will not believe it, reply'd 'Caron, if you do not confirm it to 'me by a Miracle. Then *Moses* commanded the Children of *Israel* to come all to him, every one with his Rod; then he ty'd all those Rods together, and cast them into the Tent, where God ordinarily revealed his Will to him. They kept a Guard about the Rods all night, and the next morning they found *Aaron's* Rod shaking with the Wind, covered all over with green Leaves. That Rod was made of a Branch of Almond-trees. 'This 'is no more miraculous (said *Caron*) 'then what the Magicians daily perform. He became thence forward more impious then before, more

wicked, more envious, and more malicious against *Moses* and *Aaron*, as God affirms in his Book, when he saith, *Caron was of the People of Moses, but he was unjust towards them.* Injustice here signifies a persecution without any cause, and a malicious and irrational Dispute. Others affirm that *Pharao* appointed *Caron* to govern the Children of *Israel*, and that he treated them injuriously and tyrannically. Tyranny (they say) proceeds from greatness, that is, from the eminence and advantage which any one hath over others. The advantage he had over them was grounded on his great Wealth, and the multitude of his children. He made (say they) his Garments larger by a span then theirs; His Keys (say they) that is the Keys of his Store-houses, were carried by sixty Mules; Every Store-house had its Key, and every Key was but a Finger long; they were of Leather. Some affirm, expounding that passage of the Book of the All-mighty and All-good God, where it is said of him, *I have not received it, but according to the knowledge which is within me*; that he was the best

best skilled of his time in the Law of *Moses*. On the contrary, others affirm he was skilled in *Chemistry*; *Saguid* the son of *Musib* says, that *Moses* had the Science of *Chemistry*, and that he taught a third part of it to *Fosuah*, the son of *Nun*, a third to *Galeb*, the son of *Fethnas*, and a third to *Caron*, but that *Caron* served the other two so well, that he learnt the whole Science from them both, and that afterwards he took Lead and Copper, and changed it into pure Gold. Others affirm that *Moses* taught his Sister *Chemistry*, inasmuch as his Devotion made him despise Gold, and that his Sister taught it *Caron*, who was her Husband. They relate that *Moses* said, it was a provision for the life of this World, and that he had no need thereof, because it was a perishable thing, and far distant from the truth, which is All-mighty God, and that he quitted what was perishable, which his Devotion permitted him not to desire, and satisfied himself with what was near All-mighty God. They say that *Caron* went abroad one day on a white Mule he had, covered with a

Foot-cloth of Purple, and a Golden Saddle, accompany'd by four thousand young Men, and three hundred beautiful young Maids, clad in Silk, and set out with Jewels and Ornaments of great value, and divers colours; so that he had marching on his right hand three hundred young men, and on his left three hundred young maids. Others say he went abroad on Horse-back attended by ninety thousand Servants Men and Maids, who belonged to him, young men and young maids all Marriageable. They relate that he gave very reproachful words to *Moses*, and the Children of *Israel*, priding himself in his great Wealth, *Moses* taking much at his hands for Kindred sake, and not willing to be incensed against him, till the Ordinance for the payment of Tiths came down. Then *Moses* made an Agreement with *Caron*, that of a thousand Crowns of Gold he should pay one, and of a thousand Drachmes one. But his Soul grew the more Covetous, by reason of the great quantity of Gold and Silver which he had, after he had counted it, and found so much. He thereupon assembled

sembled the Children of *Israel*, and began to make Speeches to them, and spoke to them in these terms; ‘*Moses* has hitherto dealt with you as he pleased himself, and now he would take away your goods. You are our Lord and Master (reply’d they) command us to do what you think good. We must (said he) corrupt such a one, naming a woman of a lewd life, and induce her to calumniate *Moses*, so as that he may be suspected to have had some dealings with her, that the Children of *Israel* may be put out of the good opinion they have of him, and have an aversion for him, and at last quite forsake him. They promised that debauch’d woman a 1000. Crowns of gold; others say a Basin full of gold. Then the day of one of their Festivals being come, *Moses* stood up to speak to them; and after he had praised God, and given thanks, he spoke thus; ‘O ye Children of *Israel*, God commands you & me also, that if any one among us be a Thief, we should put him away from us; if any one commit Fornication; and be not married, we should punish him with the Whip, and

‘and if he be married, we should stone  
 ‘him. And if you your self have  
 ‘committed those crimes, O *Moses*,  
 ‘said *Caron*. Yes, reply’d *Moses*,  
 ‘though it were my self. Certainly  
 ‘reply’d *Caron*, the Children of *Israel*  
 ‘believe that you have sinned with  
 ‘such a woman, naming the de-  
 ‘bauched woman. *Moses* having  
 heard these words sent for the woman,  
 and charged her by him who had di-  
 vided the Sea, and sent the Law from  
 Heaven, to declare the truth. Then  
 God of his mercy, touched the wo-  
 mans heart, and she spoke thus: ‘By  
 ‘the true God, those who say it speak  
 ‘an untruth; but true it is, that *Ca-*  
 ‘*ron* and his people have promised  
 ‘me a reward if I testify’d that you  
 ‘had sinned with me, O great Pro-  
 ‘phet, who have spoken to God. Then  
*Moses* fell down to the ground, and  
 worshipped God weeping, and made  
 this Prayer to him; ‘O Lord, if I  
 ‘am thy Apostle, avenge me, for it  
 ‘is impossible for me to endure those  
 ‘who have not thy fear before their  
 ‘eyes. And God revealed his will  
 ‘to him, speaking thus: Command  
 ‘the Earth to do what thou desirest,  
 ‘and

‘and by my permission it shall obey  
‘thee. *Moses* lift up his head, and  
said to the people; ‘O ye Children  
‘of *Israel*, God hath sent me to *Caron*  
‘as he sent me to *Pharao*; let such of  
‘you as are of his party stand near  
‘him. They all withdrew from *Ca-*  
*ron*, save onely two men, who conti-  
nued obstinate in their wrath, their  
imposture, and their malice. Then  
*Moses* spoke thus; ‘O Earth take  
‘them. Immediately the Earth swal-  
lowed them three up to the Waste.  
*Moses* said again, ‘O Earth take  
‘them; and the Earth took them in  
up to the Neck. Then *Caron* and his  
two Companions began to entreat  
*Moses* to be merciful to them; but  
*Moses* made no account of their Pray-  
ers, for he was too much incensed.  
On the contrary he pronounced the  
third time the same words, ‘O Earth  
‘take them, and detain them in thy  
‘Bowels till the day of Judgment.  
Then the Earth swallow’d them up  
quite, and closed over their Heads.  
Then said God to *Moses*: ‘O *Moses*,  
‘thou art very inhumane, my Crea-  
‘tures implored thy mercy several  
‘times, and thou hast not had com-  
‘passion

'passion on them. By my greatness,  
 'and by my glory, had they but once  
 'called upon me, they should have  
 'found me favourable, and ready to  
 'hear them. After that (said the  
 Author) those of the Children of Is-  
 rael who were not wise, began to say;  
 'Moses has not made imprecations  
 'against Caron, but to possess himself  
 'after his death of his Treasures, and  
 'his House. Moses hearing of this  
 was angry at it, and prayed to God  
 that the House of Caron and all his  
 goods might be swallowed into the  
 bottom of the Earth. The All-migh-  
 ty and All-good God testifies it him-  
 self, when he speaks thus; *And we*  
*have made him and his House to descend*  
*into the Bowels of the Earth*; he means  
 Caron: and *no man can relieve him a-*  
*gainst God, and he was not of those who*  
*are relieved.*

They relate that the Commander  
 of the Faithful, Omar (Gods peace be  
 with him) writ a Letter to Gamron,  
 the son of Gasus, who commanded in  
 Egypt, after he had Conquered it, and  
 had disposed of the affairs thereof, and  
 had imposed the Tribute on such as  
 he had received by composition, as  
 well



well the *Coptites*, as the other Inhabitants of it. Behold the Tenure of that Letter : ' From *Gabdol Omar*, the  
' son of *Chettab*, to *Gamron* the son of  
' *Gafur*, God give you his peace, O  
' *Gamron*, and his mercy, and his benedictions, and to all the *Mussulmans*  
' generally. After that, I give God  
' thanks for the favours he hath done  
' you; there is no other God but he,  
' and I pray him to bless *Mahumet* and  
' his Family. I know, O *Gamron*, by  
' by the relation which hath been  
' made me thereof, that the Province  
' whereof you have the Government, is pleasant and well Fortify'd,  
' well Cultivated, and very Populous;  
' that the *Pharaos* and the *Amalekites* have Reigned there, that  
' they have display'd therein the marks  
' of their greatness, and of their pride,  
' imagining they were Eternal, and  
' taking where they had not made any  
' accompt. But now God hath established  
' you in their Habitations, and  
' put into your power their Wealth,  
' their Servants, and their Children,  
' and made you Inheritor of their  
' Land; praise, and blessing, and  
' thanks be to him. To him belongs  
' honour

*Omar's*  
Letter to  
*Gamron*.

'honour and glory. When you have  
 'received this my Letter, write me  
 'the particular qualities of *Egypt*, as  
 'well in respect of the Land as the  
 'Sea, and make me know it as if I  
 'had seen it my self. God preserve  
 'you. *Gamron* having received this  
 Letter, and seen what it contained,  
 answered *Omar*, (Gods peace be with  
 him) and writ to him in these terms:  
 'From *Gabdol Gamron*, the son of *Ga-*  
 'sus, the Son of *Nail*, the *Sabamian*, to  
 'the Successor of the Apostle of God,  
 '(Gods peace and mercy be with him)  
 '*Omar* the son of *Chestab*, Comman-  
 'der of the Faithful, one of the *Oba-*  
 'liphs according to the right way,  
 'whose Letter I have received and  
 'read; and understood his intention;  
 'wherefore I will dispel from his spirit  
 'the cloud of uncertainty, by the truth  
 'of my discourse. From God comes  
 'strength and power, and all things  
 'return to him. Know Lord Com-  
 'mander of the Faithful, that the  
 'Countrey of *Egypt* is nothing but a  
 'blackish Soil, and green Plants be-  
 'tween a dusty Mountain and a red-  
 'dish Sand. Between its Mountain  
 'and its Sand there are high-raised  
 'Plains,

*Gamron's*  
 Answer to  
*Omar.*

Plains, and levelled Eminences. It  
 is furrounded by an Ascent which  
 supplies it with provisions, and is in  
 compass from *Syene* to the extremi-  
 ties of the Land, and the side of the  
 Sea, a Moneths riding for a Man on  
 Horse-back. Through the midst  
 of the Countrey there runs a River,  
 blest in the morning, and favoured  
 of Heaven at night, which rises and  
 falls according to the course of the  
 Sun and Moon. It hath its time,  
 wherein the Springs and Sources of  
 the Earth are opened to it, according  
 to the command given them by its  
 Creator, who governs and dispenses  
 its course, to supply the Province  
 with sustenance; and it follows ac-  
 cording to the order prescribed it,  
 till such time as its waters being  
 risen, and its Waves rolling with  
 noise, and its surges being come to  
 their greatest elevation, the Inha-  
 bitants of the Countrey cannot pass  
 from one Village to another, but in  
 little Boats, and a man sees the little  
 Wherryes turning to and fro, as  
 white and black Camels in the ima-  
 ginations of the people. Then  
 when it is come to this condition,  
 behold

‘ behold it begins to return back, and  
‘ to confine it self within its Channels,  
‘ as it came out of it before, and rose  
‘ up by little and little. And then  
‘ the most forward, and the most  
‘ slothful prepare themselves for la-  
‘ bour, they are scattered up and  
‘ down the Fields in multitudes, the  
‘ people of the Law, whom God pre-  
‘ serve, and the people of Alliance,  
‘ whom men protect; they are seen  
‘ stirring to and fro like Ants, some  
‘ weak, others strong, and wearying  
‘ themselves out at the task imposed  
‘ upon them; for that is not obtained  
‘ of them by their good will, but by  
‘ force and constraint, by ill-treating  
‘ and oppressing them. They are  
‘ seen searching into the Earth, and  
‘ turning up so much of it as hath  
‘ been overflown, and casting into it  
‘ all sorts of Grain, which they hope  
‘ (with the assistance of God) will  
‘ multiply therein. And it will not  
‘ belong ere the Earth puts off the  
‘ black hew of its manure, and cloaths  
‘ it self in green, and casts forth a  
‘ pleasant scent; while it produces  
‘ Stalks, and Leaves, and Ears, ma-  
‘ king a delightful show, and giving a  
‘ good

' good hope, the dew of Heaven wa-  
 ' tering it from above, and the moi-  
 ' sture giving nourishment to its pro-  
 ' ductions from beneath. Sometime  
 ' there come certain Clouds, with a  
 ' little Rain, sometimes there fall  
 ' onely certain drops of water, and  
 ' sometimes none at all. After that,  
 ' Lord Commander of the Faithful,  
 ' the Earth displayes her Beauties,  
 ' and makes a Triumph of her Fa-  
 ' vours, cheering up the Inhabitants,  
 ' and assuring them of a good Harvest  
 ' of her Fruits, for the sustenance of  
 ' them and their Cattel, and to be  
 ' Transported elsewhere, and to make  
 ' their Beasts multiply. She appears  
 ' now ( Lord Commander of the  
 ' Faithful) like dusty ground, then  
 ' presently it is a blewish Sea, and as it  
 ' were a white Pearl, then like black  
 ' Dirt, then as green Taffata, then  
 ' as a piece of Embrodery of divers  
 ' colours, then like a fount of molten  
 ' Gold. Then they Harvest their  
 ' Corn, which being Thrash'd out  
 ' passes afterward diversly among  
 ' Men, some taking what belongs to  
 ' them, and others what does not be-  
 ' long to them. This vicissitude re-  
 ' turns

‘ turns every year, every thing in its  
‘ Season , according to the order and  
‘ providence of the All-mighty ; may  
‘ that great God be ever praised, blef-  
‘ sed be he, the best of Creatures. As  
‘ to what is necessary for the carrying  
‘ on of these Works, and what should  
‘ make the Countrey populous , and  
‘ well cultivated , maintain it in a  
‘ good condition , and make it ad-  
‘ vance from good to better, accord-  
‘ ing to what hath been told us by  
‘ such as are acquainted therewith, as  
‘ having had the government of it in  
‘ their hands , we have made a parti-  
‘ cular observation of three things ;  
‘ The first is, not to credit the mali-  
‘ cious discourses of the meaner sort  
‘ of people, against the chiefeft of the  
‘ Countrey , because they are envi-  
‘ ous , and unthankful for the good  
‘ which is done them. The second  
‘ is , to lay out one third of the Tri-  
‘ bute raised therein towards the re-  
‘ paration of Bridges , and Causeys.  
‘ And the third is, not to raise the  
‘ Tribute out of any Species, till it be  
‘ in its perfection. This is the De-  
‘ scription of *Egypt*, Lord Comman-  
‘ der of the Faithful , whereby you  
‘ may

' may know it, as if you had seen it  
 ' your self. God continue you in  
 ' your good conduct, and make you  
 ' happily manage your Empire, and  
 ' assist you to undergo the charge he  
 ' hath imposed on you, and inspire  
 ' you with an acknowledgment of the  
 ' favours he hath done you. Peace  
 ' be with you; May God be praised,  
 ' and assist with his favours and be-  
 ' nedictions our Lord *Mahomet*, and  
 ' those of his House, and those of his  
 ' party. The Commander of the  
 Faithful *Omar* (Gods mercy on him)  
 having read (says the Author) *Gam-  
 rou's* Letter, spoke thus; He hath  
 made an exquisite Description of the  
 Land of *Egypt* and its Appurtenances;  
 he hath design'd it so well, that it  
 cannot be mistaken by such as are ca-  
 pable of knowing things. Praised  
 be God, O Assembly of *Mussulmans*,  
 for the favours he hath done you, by  
 bringing you into the possession of  
*Egypt*, and other Countries. He it is  
 whose assistance we all ought to im-  
 plore.

They relate, that when the House  
 of *Gamrou*, the son of *Gassus*, was de-  
 molish'd and made part of the great

Mosquey of *Masre*, there was found in a corner a stone, on which these verses were written: *Slight not a favourable occasion, wherein thou maist stretch forth thy hand to do some good; We live but to die, and death is deceitfull; from one hour to another, there is a change of affairs.* They relate also that while the same *Gamrou* was Governour of *Egypt* certain *Coptites* came, and made evil reports to him against certain persons, about affairs which he knew nothing of, thinking by that means to insinuate themselves into his favour, and be powerful about him; but he reprov'd them of it saying; ‘O ye *Coptites*, who are here assembled, know that when any one comes to give us evil reports of his Brother, we shall advance his Brother to higher Dignity, and debase the Detractor, for the Detractor envies the prosperity of his Neighbour, and endeavours to ruine him; the cauldrons of his malice boil in his breast, so that it rises up into his Tongue, and these wicked discourses are the smoke of that fire which sets them a boyling. He said also (Gods peace be with him) he



' he who makes ill reports to thee,  
 ' calumniates thy self; he who speaks  
 ' ill to thee of another, speaks ill of  
 ' thy self. He said sometimes to his  
 Captains, and those whom he em-  
 ployed about his affairs; ' Use me  
 ' not as a Dagger to stab people with-  
 ' all. Shew your selves kind and  
 ' obliging to all, for who would live  
 ' in peace must practise it. Be care-  
 ' full to secure the High-ways, and  
 ' protect Travellers; Punish the  
 ' wicked, that they may be kept in by  
 ' fear, and that the Marchant be in  
 ' safety; Strive not with the weak  
 ' for the things whereof they are pos-  
 ' sessed; claim not the thing where-  
 ' with they sustain themselves; eat  
 ' not of their Bread in their Houses,  
 ' that you may have no remorse of  
 ' Conscience. Understand you not  
 ' what is read to you out of the Book  
 ' of your Lord, which was inspired  
 ' into the heart of your Prophet?  
 ' (Gods peace and mercy be with  
 ' him) He will not desire your goods  
 ' of you, that you might not mutual-  
 ' ly desire them one of another, and  
 ' that you be not covetous in your  
 ' hearts, and that that may not make

## The Prodigies of Egypt

A Statue  
of Mahu-  
met at  
Masre.

‘ a discovery of your maliciousness.  
*Abunafre* of the West (Gods mercy  
 on him) in the Book of the Histories  
 of Egypt, which God continue popu-  
 lous and well cultivated, says, that  
 on the Castle-gate at *Masre*, in the  
 time of the *Romans*, before the *Mus-*  
*fulmans* conquered *Egypt*, there was  
 near the great Gate of the Church of  
*Mugalleca*, called the Gate of Grace,  
 an Idol of Brass, in the form of a Ca-  
 mel, with the Figure of a man rid-  
 ing on him, having an *Arabian* Tur-  
 bant on his Head, and his Bow over  
 his Shoulder, and Shoes on his Feet.  
 The *Romans* and the *Coptites*, when any  
 one injured or unjustly persecuted  
 another, came to that Statue, and  
 standing before it, he who suffered  
 the injury said to him who did it;  
 ‘ Give me what belongs to me, other-  
 ‘ wise I will make my complaint to  
 ‘ that Cavalier, who will oblige thee  
 ‘ to do me right by fair means or by  
 ‘ foul. By that Cavalier they meant  
*Mahumet*, (Gods peace and mercy be  
 with him) for it is written among  
 them in the Law of *Moses* and the Go-  
 spel, where the countenance and po-  
 sture of *Mahumet* is described; He shall  
 ride

ride on the Camel, and have Shoes on; he shall carry the Arabian Bow, and have a Turbant on his Head: Gods peace and mercy be with him. When Gamron came to Egypt to conquer it, he and the Mussulmans (Gods peace be with them) the Romans perceiving they would certainly be subdued, and not doubting of the Victory of the Mussulmans, hid that Statue under ground, that it might not serve the Mussulmans for an Argument against them in the dispute, I have heard (says the son of Labignus) that that Statue had continued in that place several thousands of years, and that they knew not who had made it; God knows how it stands. This story minds me of another; which is this; The Sultan the Malcolcamel, Mahumet the son of Abubeker, the son of Job (Gods mercy on him) sent the son of Sagad Ambassador into one of the Islands of Andalouzia; the Sovereign whereof (as I think) was the Empe-  
rour. This Ambassador returning, related to the Sultan what strange things he had seen in the Island. He told him among other things he had seen, opposite to a Church belong-

Another  
Statue of  
Mahumet.

ing to the *Romans*, a Statue of Stone, in the form of an *Ass*, with a man upon it, set on a square Pedestal, so that the Statue and the Pedestal were all of a piece, of a black bright stone; and all who entered into the Church, or came out of it, did spit upon the Statue, and railed at it, then turned away from it. I ask'd the King (continued the *Sagadian* as he related this story) as I sat with him, what figure that was, and he told me that the *Romans* thought it a Statue of the Prince of the *Mussulmans*. Whereupon (added he) I felt my self smitten with the Zeal of the *Mussulman* Religion, which obliged me to speak thus to him; 'Certainly great King, 'this people is ill informed of that 'Statue, and the opinion they have 'of it far from any likelihood of 'truth. Why? said the King. Because (said I) he whom they imagine 'it represent, never rid but upon Camels; on the contrary, 'tis the *Messias* (Gods peace be with him) who 'rode on an *Ass*. The King thereupon sent for a company of Priests and Monks, and related my discours to them, and they doubted not but that

‘ that I had reason , and spoke the  
‘ truth , which made them presently  
‘ consider what they should do with  
‘ that Figure. The result was, that  
‘ ere next day was over, they prepared  
‘ it a Chappel, where they lodg’d it in  
‘ the Church, afterwards burning in-  
‘ cense before it , and cloathing it  
‘ with Silk, and making a Procession  
‘ about it, and doing it great honours  
‘ with much Devotion. This was a  
‘ business (said they) which was con-  
‘ cealed from us. This Figure had  
‘ not been set up in this Countrey,  
‘ had it not been the Figure of the  
‘ *Messias* ; for this is not the Countrey  
‘ of the *Mussulmans* , and their Prince  
‘ never came thither. He who re-  
‘ lated this story , said to the Sultan ;  
‘ Have I sinned in doing so ? No, by  
‘ the true God , said the Sultan, on the  
‘ the contrary , you have done well,  
‘ and deserved reward ; since what you  
‘ did was out of the good zeal you had  
‘ for the *Mussulman* Religion , and the  
‘ service of the Prophet , Gods peace  
‘ and mercy be with him. As to the  
‘ Statue, that is it which the Christians  
‘ adore , and wherein they put their  
‘ hope.

The

Cairo.

The *Sanguian* relates in his ancient Annals, that one of the *Caliphs* of this Province caused Tribute to be paid at great *Constantinople*, and that *Genbar* General of the Armies of *Mugazzoldinil* built the City of *Cairo*, which was called from the name of the *Chaliph*, *Cairo* of the *Mugazzoldinil*, and founded the Castles. They say he dilated his Conquests as far as *Damas*, before the *Mugazzoldinil* entered into *Egypt*.

Mary of  
Egypt.

They relate, that in the seventh year of the Prophet's Retreat, God replenish him with his Favours and Benedictions, *Chatteb* the son of *Abu-kalig* came into *Egypt* from the *Murauux*, bringing along with him *Mary* the *Egyptian*, and another young Lady, which they said was her Sister, and that the Apostle of God (Gods peace and mercy be with him) bestowed her on *Chafan* the son of *Thabet*, who had by her his son *Gabdorrahman*. His Mule was a great Hedgehog, and his Ass a wild Goat. The *Murauux*, who was then *Cesar's* Lieutenant in *Egypt*, made him a present of all that.

*Gabdolaglai* the *Othmanidan* relates what

The last  
words of  
Mahomet.

what follows ; I said one day to the son of *Sagad* , the *Egyptian* Lawyer, (Gods mercy on him) Tell us something , whereby we may know the excellency of the Countrey of *Egypt*. To that purpose ( said he ) 'twere sufficient to tell what Historians relate of the son of *Masgud*, and what the Prophet ( Gods peace and mercy be with him) said to him of *Egypt* before he died. We were together (said the son of *Masgud*) in the House of our Mother *Gaifa* ; (Gods peace be with he ) and the Apostle of God (Gods peace and mercy be with him) cast his eye on us, being pressed with pain, with tears in his eyes, and declared to us, that he should die within a short time, speaking to us in these terms ; ' You are welcome, God give you a good and a long life, God preserve you, God govern you, God unite you, God protect you, God make you prosper, God raise you to honour ; God give you peace. I recommend to you the fear of God, and I recommend you to the All-mighty and All-good God, and I pray him to have a care of you, after me. O Apostle of God (said we

to

'to him, when will your day be?  
 'The time is very neer, (said he) be-  
 'hold I return to God, and to the  
 'Garden of Retirement, and the Pa-  
 'radise above: Who shall wash you  
 '(said we) O Apostle of God? The  
 'men of my House (reply'd he) ac-  
 'cording to the order of their near-  
 'ness. In what shall we bury you,  
 'O Apostle of God? (said we.) In  
 'my Garments, if you please, (said he)  
 'or in those of the happy *Arabia*, or  
 'in the white ones of *Egypt*. Who  
 'shall make the Prayer for you, O A-  
 'postle of God? (said we weeping.)  
 'Trouble not your selves for that;  
 '(said he) God be merciful to you, and  
 'reward you for the care you have  
 'of your Prophet. When you have  
 'wash'd me, and laid me into a Sheet,  
 'put me into my Coffin, which is  
 'here by the side of my Tomb, then  
 'depart from me for a while,  
 'till my good friend *Gabriel* hath  
 'Prayed for me, and after him *Mi-*  
 '*chael*, then *Esraphiel*, then the *Angel*  
 '*of Death*, with many other Angels,  
 'whom God Bless; After that re-  
 'turn to me; and come near me one  
 'after another, and pray God hearti-  
 'ly.



'ly to grant me peace and mercy ;  
 'and forbear importuning me with  
 'Cries, Weeping, and Lamentations.  
 'The first who shall make the Prayer  
 'for me, shall be the men of my own  
 'House, then their Wives, then you.  
 'Continue in peace with those of my  
 'Companions who are at a great di-  
 'stance from me ; and with those  
 'who have followed me in my Reli-  
 'gion, till the day of the Resurrecti-  
 'on. I make you witnesses of the  
 'Benediction which I give all those  
 'who have embraced the *Mussulman*  
 'Religion. This is the Testament  
 which the Prophet (God grant him  
 peace and mercy) made before his  
 death. It suffices for the glory of  
*Egypt*, that he mention'd it at his  
 death, and that he ordered they should  
 bury him in the white Garments of  
*Egypt*. What greater glory can there  
 be then that !

The incomparable old Man, Doctor  
 of the sayings and actions of the Pro-  
 phet *Abugabdol Mahumet*, the son of  
*Negaman* (Gods peace be with him)  
 relates, upon the credit of him from  
 whom he heard it, that the Apostle  
 of God (God grant him peace and  
 mercy)

Other  
 words of  
*Mahumet.*

mercy) spoke one day in these terms ;  
 ‘ The hand of God is upon *Egypt* ; the  
 ‘ Inhabitants of it are favoured with  
 ‘ a particular Protection from God,  
 ‘ and with a happy prosperity. The  
 Ancient *Abugabdol* explicating these  
 words of the Prophet, speaks thus ;  
 ‘ That hand signifies Power and Di-  
 ‘ vine assistance.

The words  
 of a Sage  
 of *Egypt*.

*Guebad* the son of *Mahumet*, (Gods  
 peace be with him) speaks thus ; ‘ Sit-  
 ‘ ting one day in the great Ancient  
 ‘ Mosque of *Masre* , which God pre-  
 ‘ serve, I heard a Citizen who related  
 ‘ it as a thing which he had learnt from  
 ‘ some great Person , that it was on a  
 ‘ time asked one of the Sages of *Egypt*,  
 ‘ What is the most delightful thing  
 ‘ that ever you saw ? Fruit (reply’d  
 ‘ he) when they appear clustered all  
 ‘ about the Trees and Plants like  
 ‘ Clouds, which closely follow one an-  
 ‘ other. What was the best thing you  
 ‘ did ever eat ? What was presented  
 ‘ to me (said he) in a quiet place, with-  
 ‘ out trouble and disturbance, when I  
 ‘ have been very hungry. What was the  
 ‘ most pleasant Drink you ever tasted :  
 ‘ The remainders (said he) of the o-  
 ‘ verflowing of the *Nile* of *Egypt* in  
 ‘ the

' the Spring time. What was the  
 ' most delightful thing you ever  
 ' heard? The eloquent voice (said  
 ' he) of a Person reading the *Alcoran*,  
 ' and pronouncing it distinctly, with-  
 ' out Singing and without Artifice.  
 ' In what did you find your self most  
 ' commodiously clad? In Linnen  
 ' half worn out (reply'd he) in Sum-  
 ' mer, and in any other Cloath or  
 ' Stuffle in Winter. Do you find any  
 ' thing better then that? Yes (reply'd  
 ' he) Health. It is related of one of  
 ' Lawyers of *Egypt* (God shew him  
 ' mercy) that he said, I have heard a  
 ' man who related in the Tent of the  
 ' Commander of the Faithful *Gannou* The Pro-  
 ' the son of *Gafus* (Gods peace be with phets and  
 ' him) or over against it, as a thing Devout  
 ' which he had from *Mecdad* the son of Persons  
 ' *Magdaquerbe*, the *Zebidian*, that the liv'd by  
 ' Prophet (Gods peace and mercy be their La-  
 ' with him) spoke thus; ' No man can bour.  
 ' eat any thing better in this World  
 ' then what he eats by the labour of  
 ' his hands. For the Prophet of God  
 ' *David* liv'd by the labour of his  
 ' hands. 'Tis related of *Bara* (Gods  
 ' peace be with him) that he said thus  
 ' upon this occasion; The Prophets  
 and

and Devout persons, have always endeavoured to get their Livelihood by lawful ways ; *Adam* (Gods peace be with him) was a Labourer, *Seth* a Weaver, *Edrisus* a Taylor, *Noah* a Carpenter, *Cadar* a Mule-keeper, *David* an Armourer, *Abraham* a Sower of Seeds, others say a Weaver of Lawn, *Salich* a Marchant, *Moses* and *Sagnib*, and *Mahumet*, (Gods peace and mercy be with them) were Shepherds, *Locman* a Taylor, *Jesus* the son of *Mary* a Pilgrim, *Abubeker*, and *Omar*, and *Othman*, and *Gali*, and *Gabdorrachaman*, the son of *Guph*, and *Talche*, were Merchants Trading in Cypres and Lawnes, *Maimonne* the son of *Meharam*, and *Mahumet* the son of *Sirin*, were also Lawn-Merchants, *Zebir* the son of *Gauam*, and *Gamrou* the son of *Gasus*, and *Gamer* the son of *Carir* were Silk-Merchants, *Job* the Skinner sold Goats-Skins, *Sagad* the son of *Abuvacas* drove a Trade in Dyers Woad, *Othman* the son of *Mahumet* the *Lachamian* was a Taylor, *Malich* the son of *Dinar* was a Writer.

*Negum* the Deaf (God grant him mercy) related to my what follows ; There was (said he) in the *Caraph* at  
*Masre*

The cries  
of a De-  
vote at  
the Mos-  
quey-Gate  
of Masre.

Masre a devout man, who stood every Friday at the Gate of the great old Mosque, on the same side with Gamron's House, after the Prelate had concluded the Prayer, and cry'd out with a loud voice; *There is no other God but the great God alone, without Associate; It is he who Reigns; He ought to be Praised; Life and Death proceed from him; He ever lives and never dies; That which is good is in his Hand; To him all things return; He is able to do all things.* All those who heard him repeated what he said, till there remained but few persons in the Mosque; then at last he said; *O Assembly of the Faithful, he who abstains from things forbidden, obtains remission of his Sins; he who is content with what God sends him, hath Wealth enough; he who eschews evil, is in safety.* He ceased not to do this, till God call'd him, God grant him mercy. He lies Buried in the Cemiterie of Masre, which God protect against its Enemies, and keep in his Holy custody, *Amen.* It is in God we hope, it is good to wait upon him; God grant peace to our Lord Mahomet, and to those of his House, and those of his Party, and fill him

with his Benedictions. Behold the Book finish'd by the grace of our glorious Lord; let him be praised, and exalted, and glorify'd.

This Copy (which God Bless) was finished in Writing, the 14th. day of the venerable Moneth *Regebe*, in the year 992. at *Tibe* the Noble, God bless her Nobility, and replenish her with his Favours.

*Tibe is a City in Arabia, according to the Geuharian. The 14th. of Regebe 992. Corresponds to the 22. of July 1584.*

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**F I N I S.**

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